The
WATCH TOWER
and
Herald of Christ's Presence

. XXXVII BROOKLYN, N. Y., DECEMBER 1, 1916 No. 23

The Watch Tower Editorial Committee:
This Journal is published under the supervision of an Editorial Committee, at least three of whom must have read and have approved as Truth each and every article appearing in these columns. The names of the Editorial Committee now serving are: W. E. VAN AMBURGH, J. F. RUTHERFORD, H. C. ROCKWELL, F. H. ROBISON, R. H. HIRSH.

BIOGRAPHY

harles Taze Russell, known the world over as Pastor ell, author, lecturer and minister of the Gospel, was born ittsburgh, Pa., February 16, 1852; died October 31, 1916. was the son of Joseph L. and Eliza Birney Russell, both cotch-Irish lineage. He was educated in the common ls and under private tutors. Author of "OBJECT AND NER OF OUR LORD'S RETURN," "FOOD FOR THINKING CHRIS-S," "TABERNACLE SHADOWS," "THE DIVINE PLAN OF THE ," "THE TIME IS AT HAND," "THY KINGDOM COME," BATTLE OF ARMAGEDDON," "THE ATONEMENT," "THE NEW TION," "WHAT SAY THE SCRIPTURES ABOUT HELL," ITISM," "OLD THEOLOGY TRACTS," "THE PHOTO-DRAMA REATION," et cetera, et cetera.

e was married in 1879 to Maria Frances Ackley. No ren blessed this union. Seventeen years later they dis-d about the management of his journal and a separation wed.

eared under the influence of Christian parents, at an age he became interested in theology, uniting himself the Congregational Church, and became active in local on work. The doctrine of eternal torment of all man-except the few elect became so abhorrent to him that e age of seventeen, he was a skeptic. He said, "A God would use his power to create human beings whom he new and predestinated should be eternally tormented, be neither wise, just nor loving; his standard would wer than that of many men." He continued to believe, ver, in the existence of God, but was not willing to ac-the commonly understood teachings as God's revelation mself to man. He turned his attention to the investi-n of heathen religions, only to find all of these unsatis-y.

HIS TEACHINGS

turally of a reverential mind, desiring to worship and the true God, he reasoned, "All the creeds of Christen-claim to be founded on the Bible, and these are conflict-Is it possible that the Bible has been misrepresented? y not teach the terrible doctrine of eternal torment." ng again to the Bible he determined to make a careful, matic study of it without reference to creeds of men. result the remainder of his life was wholly devoted to ng the Bible, writing and publishing religious books and s, lecturing and proclaiming the message of Messiah's om. He was the greatest religious teacher since St. and did more than any other man of modern times tablish the faith of the people in the Scriptures.

e was not the founder of a new religion, and never such claim. He revived the great truths taught by and the apostles, and turned the light of the twentieth century upon these. He made no claim of a special revelation from God, but held that it was God's due time for the Bible to be understood; and that, being fully consecrated to the Lord and to his service, he was permitted to understand it. Because he devoted himself to the development of the fruits and graces of the holy Spirit, the promise of the Lord was fulfilled in him: "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."—2 Peter 1:5-8.

He clearly taught and proved his teachings by the citation of Scripture authority—that man does not possess an immortal soul, that he is a soul and is mortal; that the wages of sin is death—not eternal torment; that death came upon man as the just penalty for the violation of God's law; that death means the destruction of man; that God, in his goodness, has provided the great ransom price whereby man may be delivered from the bondage of sin and death; that God's beloved Son, Jesus, became a man and grew to manhood's estate, was put to death as a man and raised again from the dead a spirit-being, possessing the divine nature; that by his death and resurrection Christ Jesus provided and produced the ransom-price for man's deliverance and restoration; that Jesus Christ, by the grace of God, tasted death for every man; that every man in God's due time must, therefore, have a fair trial for life, and to this end there shall be a resurrection of all the dead; that Jesus Christ ascended into heaven and must come the second time; that the period of time elapsing between the first and second coming of the Lord is devoted to the election of the members of the body of Christ, taken from amongst men; that the requirements for election to that exalted position are, full faith in the shed blood of Jesus as the ransom price, a full consecration to do the Father's will even unto death; that all who thus are consecrated and begotten of the holy Spirit and are overcomers shall have part in the chief resurrection, and be exalted to positions in the heavenly kingdom of God and participate with Christ Jesus in his Millennial reign for the blessing of all the families of the earth; that during the thousand-year reign of Christ all of the dead shall be awakened, and given a fair and impartial trial for life or death; that under said reign the wilfully disobedient shall be everlastingly destroyed, while those obedient to the righteous rule of Christ shall be fully restored to human perfection of body, mind and character; that during this Millennial reign the earth shall be brought to a state of Edenic Paradise, and made fit as a place habitable for perfect man; that man, fully restored to perfection, will inhabit the beautiful earth in all the ages to come.

HIS WORK

Seeing that God has such a wonderful plan for the blessing of mankind, Pastor Russell gave all of his power and energy to making known these great truths to the world. He never took a vacation; he worked until the day of his death.

Like other Christians, he was looking for the second coming of Christ. Between 1872-6 he discovered that the Scriptures clearly teach that the Lord would not return in a body of flesh, but would return as a spirit being, invisible to human eyes, and that his second presence was due in the autumn of 1874. This led to the publishing of a booklet entitled, "The Object and Manner of Our Lord's Return," which had a phenomenal circulation.

Many students of the Bible throughout the United States and Canada responded to the information derived from that book, and his correspondence became voluminous. Realizing the necessity of keeping the truth before the minds of those who had begun to investigate, in 1879 he began the publication of THE WATCH TOWER AND HERALD OF CHRIST'S PRESENCE, and was its sole Editor to the time of his death. This journal is issued semi-monthly; it never publishes advertisements, but is devoted exclusively to religious topics. Among the English speaking people in the United States, Canada and Great Britain, its semi-monthly circulation is 45,000 copies. It is also published in German, French, Swedish, Dano-Norwegian and Polish, reaching a large number of subscribers in America and Europe.

He was President of the WATCH TOWER BIBLE AND TRACT SOCIETY from its organization in 1884 until his death. He was also President of the PEOPLES PULPIT ASSOCIATION, organized in 1909, and the INTERNATIONAL BIBLE STUDENTS ASSOCIATION, incorporated in London, in 1913, both of the latter corporations being adjuncts to the WATCH TOWER BIBLE AND TRACT SOCIETY. Through these religious corporations, as well as by the word of mouth, he promulgated the Gospel of Messiah's kingdom. He was the author of the following publications, issued between the years 1881 and 1914, each having phenomenal circulation, as given below:

FOOD FOR THINKING CHRISTIANS	1,450,000
TABERNACLE SHADOWS	1,000,000
DIVINE PLAN OF THE AGES	4,817,000
THE TIME IS AT HAND	1,657,000
THY KINGDOM COME	1,578,000
BATTLE OF ARMAGEDDON	464,000
THE ATONEMENT	445,000
THE NEW CREATION	423,000
WHAT SAY THE SCRIPTURES ABOUT HELL	3,000,000

He was also the author of WHAT SAY THE SCRIPTURES ABOUT SPIRITISM, OLD THEOLOGY TRACTS, et cetera, et cetera. He was the author of the PHOTO-DRAMA OF CREATION, which had been exhibited prior to his death to more than nine million persons. He wrote and published the SCENARIO of the PHOTO-DRAMA OF CREATION, which had a very wide circulation. His publications were translated into thirty-five different languages. At the same time he was Pastor of more than 1,200 congregations of Bible students, in different parts of the world. These he visited and taught as often as possible.

He organized and conducted a Lecture Bureau which constantly employed seventy Bible lecturers, who traveled and delivered lectures on the Scriptures. He organized and managed an auxiliary lecture bureau of seven hundred men who gave a portion of their time to lecturing on Bible teachings. Each year he wrote practically all of the copy for the BIBLE STUDENTS MONTHLY, the annual distribution of which amounted to approximately fifty million copies.

His weekly sermons were handled by a newspaper syndicate. More than 2,000 newspapers, with a combined circulation of fifteen million readers, at one time published his discourses. All told, more than 4,000 newspapers published these sermons.

The Continent, a publication whose editor often opposed Pastor Russell, once published the following significant statement concerning him:

> "His writings are said to have greater newspaper circulation every week than those of any other living man; a greater, doubtless, than the combined circulation of the writings of all the priests and preachers in North America; greater even than the work of Arthur Brisbane, Norman Hapgood, George Horace Lorimer, Dr. Frank Crane, Frederick Haskins, and a dozen other of the best known editors and syndicate writers put together."

HARVEST WORK

Pastor Russell adhered closely to the teachings of the Scriptures. He believed and taught that we are living in the time of the second presence of our Lord, and that his presence dates from 1874; that since that time we have been living in the time of the end"—the "end of the age," during which the Lord has been conducting his great harvest work; that, in harmony with the Lord's own statement, this harvest work is separating true Christians designated as "wheat," from merely professing Christians, designated as "tares," and gathering the true saints into the kingdom of the Lord. It is here interesting to note that Jesus said, "Who then is that faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord, when he cometh, shall find so doing! Verily, I say unto you that he shall make him ruler over all his goods." Thousands of the readers of Pastor Russell's writings believe that he filled the office of "that faithful and wise servant," and that his great work was giving to the household of faith meat in due season. His modesty and humility precluded him from openly claiming this title, but he admitted as much in private conversation. For a more detailed account of his work, reference is made to THE WATCH TOWER of June 1st, 1916.

In 1910 Pastor Russell visited Palestine and Russia. He there orally delivered lectures to thousands of orthodox Jews on the regathering of Jews to Palestine. In 1911 he was one of a committee of seven who made a journey around the world and especially examined into the conditions of missionary work in Japan, China, Korea and India. On the same occasion he again visited the Jews in Palestine and Galatia, explaining to them that the prophecies teach that the Jews at an early date will again be established in Palestine. On his return to America he was given a great ovation at the New York City Hippodrome by thousands of Jews, his discourse on this occasion being published by Hebrew papers both in America and in Europe.

During the 42 years of Pastor Russell's Christian work he never directly or indirectly solicited money. No collection was ever taken at any meeting addressed by him or any of his associates. He had faith that the Lord would supply sufficient money to carry on his work; that the work was the Lord's, and not man's. The fact that voluntary contributions were liberally made by many persons throughout the world proved that his conclusions were correct.

He devoted his private fortune entirely to the cause for which he gave his life. He received the nominal sum of $11 per month for his personal expenses. He died, leaving no estate whatsoever.

Thus closed the career of a most remarkable man. He was loved most by those who knew him best.

BROTHER RUSSELL'S CHRISTMASTIDE GREETINGS

Shortly before his death Brother Russell gave instructions for the publication of a beautiful little card conveying his Christian greetings and best wishes to the new creation, together with references to five recent WATCH TOWER articles which he considered particularly timely and helpful, also announcing the Year Text for 1917, over his signature. On the other side of this card is a rotogravure reproduction of the famous painting, "Christ Stilling the Storm on the Sea," as selected by our Pastor. According to his request, these cards are now being enclosed in all regular mail sent out from his office in acknowledgment of orders, etc. By this means practically all of our interested readers will receive one. Any who fail to receive a copy, may have one upon request.

Anticipating a continued demand for this picture, we ordered an edition in regular post-card form, with space for message, which may be had at 10c per doz., postpaid. We have also a quantity of the same picture in post-card size printed on heavy coated paper, with "Our Morning Resolve" on the reverse side. These will cost 6c per doz., postpaid.

WILL AND TESTAMENT OF CHARLES TAZE RUSSELL

Having at various times during past years donated to the Watch Tower Bible and Tract Society all of my personal possessions except a small personal bank account of approximately two hundred dollars, in the Exchange National Bank of Pittsburgh, which will properly be paid over to my wife if she survives me, I have merely love and Christian good wishes to leave to all of the dear members of the Bible House family—and all other dear colaborers in the harvest work—yea, for all of the household of faith in every place who call upon the name of the Lord Jesus as their Redeemer.

However, in view of the fact that in donating the journal, Zion's Watch Tower, the Old Theology Quarterly and the copyrights of the Millennial Dawn Scripture Studies books and various other booklets, hymn-books, etc., to the Watch Tower Bible and Tract Society, I did so with the explicit understanding that I should have full control of all the interests of these publications during my life time, and that after my decease they should be conducted according to my wishes. I now herewith set forth the said wishes—my will respecting the same—as follows:

AN EDITORIAL COMMITTEE OF FIVE

I direct that the entire editorial charge of Zion's Watch Tower shall be in the hands of a committee of five brethren, whom I exhort to great carefulness and fidelity to the truth. All articles appearing in the columns of Zion's Watch Tower shall have the unqualified approval of at least three of the committee of five, and I urge that if any matter approved by three be known or supposed to be contrary to the views of one or both of the other members of the committee, such articles shall be held over for thought, prayer and discussion for three months before being published—that so far as possible the unity of the faith and the bonds of peace may be maintained in the editorial management of the journal.

The names of the Editorial Committee (with such changes as may from time to time occur) shall all be published in each number of the journal—but it shall not in any manner be indicated by whom the various articles appearing in the journal are written. It will be sufficient that the fact be recognized that the articles are approved by the majority of the committee.

As the Society is already pledged to me that it will publish no other periodicals, it shall also be required that the Editorial Committee shall write for or be connected with no other publications in any manner or degree. My object in these requirements is to safeguard the committee and the journal from any spirit of ambition or pride or headship, and that the truth may be recognized and appreciated for its own worth, and that the Lord may more particularly be recognized as the Head of the church and the Fountain of truth.

Copies of my Sunday discourses published in the daily newspapers covering a period of several years have been reserved and may be used as editorial matter for The Watch Tower or not, as the committee may think best, but my name shall not be attached nor any indication whatever given respecting the authorship.

Those named below as members of the Editorial Committee (subject to their acceptance) are supposed by me to be thoroughly loyal to the doctrines of the Scriptures—specially so to the doctrine of the ransom—that there is no acceptance with God and no salvation to eternal life except through faith in Christ and obedience to his Word and its spirit. If any of the designated ones shall at any time find themselves out of harmony with this provision they will be violating their consciences and hence committing sin if they continue to remain members of this Editorial Committtee—knowing that so to do would be contrary to the spirit and intention of this provision.

The Editorial Committee is self-perpetuating, in that should one of these members die or resign, it will be the duty of the remainder to elect his successor, that the journal may never have an issue without a full Editorial Committee of five. I enjoin upon the committee named great caution in respect to the election of others to their number—that purity of life, earness in the truth, zeal for God, love for the brethren and faithfulness to the Redeemer shall be prominent characteristics of the one elected. In addition to the five named for the committee I have named five others from whom I prefer that election should be made for any vacancies in the Editorial committee, before going outside for a general selection—unless in the interim, between the making of this Will and the time of my death, something should occur which would seem to indicate these as less desirable or others as more desirable for filling the vacancies mentioned. The names of the Editorial Committee are as follows:

William E. Page,
William E. Van Amburgh,
Henry Clay Rockwell,
E. W. Brenneison,
F. H. Robison.

The names of the five whom I suggest as possibly amongst the most suitable from which to fill vacancies in the Editorial Committee are as follows: A. E. Burgess, Robert Hirsh, Isaac Hoskins, Geo. H. Fisher (Scranton), J. F. Rutherford, Dr. John Edgar.

The following announcement shall appear in each issue of The Watch Tower, followed by the names of the Editorial Committee:

ZION'S WATCH TOWER EDITORIAL COMMITTEE

This journal is published under the supervision of an Editorial Committee, at least three of whom must have read and have approved as TRUTH each and every article appearing in these columns. The names of the Committee now serving are: (names to follow.)

As for compensation, I think it wise to maintain the Society's course of the past in respect to salaries—that none be paid; that merely reasonable expenses be allowed to those who serve the Society or its work in any manner. In harmony with the course of the Society, I suggest that the provision for the Editorial Committee, or the three that shall be actively engaged, shall consist of not more than a provision for their food and shelter and ten dollars per month, with such a moderate allowance for wife or children or others dependent upon them for support as the Society's Board of Directors shall consider proper, just, reasonable—that no provision be made for the laying up of money.

I desire that the Old Theology Quarterly continue to appear as at present, so far as the opportunities for distribution and the laws of the land will permit, and that its issues shall consist of reprints from the old issues of The Watch Tower or extracts from my discourses, but that no name shall appear in connection with the matter unless the same is required by law.

It is my wish that the same rules apply to the German, the French, the Italian, the Danish and the Swedish or any other foreign publications controlled or supported by the Watch Tower Bible and Tract Society.

I will that a copy of this paper be sent to each one whose name has appeared above as of the Editorial committee or the list from whom others of that committee may be chosen to fill vacancies and also to each member of the Board of Directors of the Watch Tower Bible and Tract Society. This shall be done immediately on my death being reported, so that within a week, if possible, the persons named as of the Editorial Committee may be heard from, their communications being addressed to the Vice-President of the Watch Tower Bible and Tract Society—whoever may be holding that office at that time. The answers of those appointed shall be to the point, indicating their acceptance or rejection of the provisions and terms specified. A reasonable time shall be allowed for any one mentioned who may be absent from the city or from the country. Meantime the remainder of the committee of at least three shall proceed to act in their capacity as editors. It shall be the duty of the officers of the Society to provide the necessary arrangements for these members of the Editorial Committee and to assist them in their duties in every possible manner, in compliance with the engagements made with me bearing on this matter.

I have already donated to the Watch Tower Bible and Tract Society all my voting shares therein, putting the same in the hands of five Trustees, as follows: Sr. E. Louise Hamilton, Sr. Almeta M. Nation Robison, Sr. J. G. Herr, Sr. C. Tomlins, Sr. Alice G. James.

These Trustees shall serve for life. In event of deaths or resignations successors shall be chosen by the Watch Tower Society Directors and Editorial Committee and the remaining Trustees after prayer for divine guidance.

I now provide for the impeachment and dismissal from the Editorial Committee of any member thereof found to be unworthy the position by reason of either doctrinal or moral laches, as follows:

At least three of the Board must unite in bringing the impeachment charges, and the Board of Judgment in the matter shall consist of the Watch Tower Bible and Tract Society's trustees and the five trustees controlling my voting shares and the Editorial Committee, excepting the accused. Of these sixteen members at least thirteen must favor the impeachment and dismissal in order to effect the same.

DIRECTIONS FOR FUNERAL

I desire to be buried in the plot of ground owned by our Society, in the Rosemont United Cemetery, and all the details of arrangements respecting the funeral service I leave in the care of my sister, Mrs. M. M. Land, and her daughters, Alice and May, or such of them as may survive me, with the assistance and advice and coöperation of the brethren, as they may request the same. Instead of an ordinary funeral discourse, I request that they arrange to have a number of the brethren, accustomed to public speaking, make a few remarks each, that the service be very simple and inexpensive and that it be conducted in the Bible House Chapel or any other place that may be considered equally appropriate or more so.

MY LEGACY OF LOVE

To the dear "Bethel" family collectively and individually I leave my best wishes, in hoping for them of the Lord his blessing, which maketh rich and addeth no sorrow. The same I extend in a still broader sweep to all the family of the Lord in every place—especially to those rejoicing in the harvest truth. I entreat you all that you continue to progress and to grow in grace, in knowledge, and above all in love, the great fruit of the spirit in its various diversified forms. I exhort to meekness, not only with the world, but with one another; to patience with one another and with a men, to gentleness with all, to brotherly kindness, to godlines to purity. I remind you that all these things are necessary f us, necessary that we may attain the promised kingdom, a that the Apostle has assured us that if we do these things shall never fail, but that "so an entrance shall be minister unto us abundantly into the everlasting kingdom of our Lo and Savior Jesus Christ."

It is my wish that this my last Will and Testament be pu lished in the issue of THE WATCH TOWER following my deat

My hope for myself, as for all the dear Israel of God, that soon we shall meet to part no more, in the first resu rection, in the Master's presence, where there is fulness joy forevermore. We shall be satisfied when we awake in l likeness—

"Changed from glory unto glory."

(Signed) CHARLES TAZE RUSSELL.

PUBLISHED AND DECLARED IN THE PRESENCE OF THE WITNESS WHOSE NAMES ARE ATTACHED:

MAE F. LAND,
M. ALMETA NATION,
LAURA M. WHITEHOUSE.

DONE AT ALLEGHENY, PA., JUNE TWENTY-NINE, NINETE HUNDRED AND SEVEN.

THE FUNERAL SERVICES

The remains of Pastor Russell—announcement of whose death was published in the last issue of THE WATCH TOWER—arrived in New York from the West on Friday morning, November 10, accompanied by his traveling secretary, Menta Sturgeon.

When the body reached Chicago, a large number of friends had assembled at the station, and as it was necessary to transfer the casket from one depot to another, a long procession of automobiles bearing the sorrowing friends formed and followed through the city. The casket was opened during the delay here, and many took the last look at him whom they knew so well and loved so much. From Chicago the body was accompanied by a delegation, delegations from other cities joining en route to New York.

The remains reached the Bethel Home on Saturday, where they were viewed by the Family and by members of the Congregation. On Sunday morning they were removed to The Temple and lay in state until 10 o'clock in the evening. Thousands saw them here for the last time.

All day Saturday and Sunday representatives of congregations in many of the cities east of the Mississippi and in Canada arrived on almost every incoming train. The Temple was inadequate to accommodate them all. The lecture room below was opened for the overflow. Every inch of available space was occupied from the basement to and including the second balcony.

Two services had been announced for The Temple—one to be held in the afternoon for the friends, the other for the public in the evening. But in view of the rapidly increasing numbers, the Committee of Arrangements provided an additional service to be held on Sunday morning. The speaker was Brother Macmillan, whose remarks will be found elsewhere.

The afternoon service, which had been especially announced for the friends, was opened with a solo, "Be Thou Faithful Unto Death." These words were especially impressive, because one of the most beautiful floral designs surrounding the casket bore a broad white ribbon on which were the words of this beautiful hymn. The other hymns were 23, "Blest be the tie that binds," so frequently used by the classes and by conventions when welcoming Brother Russell in their midst; and No. 273, "Sun of my soul, my Father dear," one of Brother Russell's favorite hymns.

Each speaker, when he had completed his remarks at the side of the casket in the main Auditorium, proceeded to the lecture room below and repeated the same address to the friends crowding the smaller Auditorium. All of the dresses—seventeen in number—appear in this issue of T WATCH TOWER.

THE FLORAL DISPLAY

Elsewhere in THE WATCH TOWER will be found a full-pa view of the floral display on the rostrum. It was the fin we have ever seen on such an occasion. The scene surpass description. The rostrum of The Temple was so complet occupied by plants, ferns, flowers and a most wonderful c lection of appropriate floral designs as to leave barely ro enough for the speakers and the remains of our beloved Past Moreover, the entire facing of every balcony and box v artistically decorated with a great variety of ferns and fl ers.

At the foot of the casket was placed a broken pillar flowers, fittingly representing that dear body which, like Lord's body, had been broken in the service of the brethr while at the head was a magnificent floral cross and cro the cross symbolizing his share in the death of Christ, a the crown symbolizing the crown of glory, which we beli he now wears with our dear Lord in heaven.

The rostrum was not large enough to contain all floral designs, nor was there space available in the interior The Temple to display all the floral contributions. But h ever beautiful and numerous all these were, they but v imperfectly represented the degree of love and esteem in wh our departed Pastor was held by all who knew him well.

The Committee of Arrangements were of course desir of following Brother Russell's suggestion in his Will, and this end requested several brethren to speak at the servi Among these were A. H. Macmillan, Menta Sturgeon, W. Van Amburgh, P. S. L. Johnson, E. W. V. Kuehn, Toledo, C. A. Wise, Indianapolis, Ind.; J. T. D. Pyles, Washing D. C.; I. I. Margeson, Boston, Mass.; F. W. Manton, Toro Canada; C. B. Shull, Columbus, Ohio; G. C. Driscoll, Day Ohio; Dr. L. W. Jones, Chicago, Ill.; D. Kihlgren, Spr field, Mass.; Dr. A. E. McCosh, Detroit, Mich.; C. J. W worth, Scranton, Pa.; George Draper, Wichita, Kansas; C. Anderson, Baltimore, Md.; W. L. Abbott, St. Paul, Minn.; J. D. Ross, Truro, N. S. But to have carried out the prog in its entirety would have consumed considerable more ti and as The Temple was so crowded that many were obli to stand for hours, it was deemed wise to reduce the num of speakers. The addresses of those at the three services low in regular order:

ADDRESS AT MORNING SERVICE

BY A. H. MACMILLAN—NEW YORK

I am satisfied that I am expressing the sentiments of all present when I say that if the English language contains words capable of describing our feelings at the present time, we have not learned them yet. We are happy and sad, confused and perplexed; yet the way in clear—and we are glad! Death invariably causes a gloom wherever its clammy hand appears; yet, as the Apostle Paul expresses it, "We sorrow not as those that have no hope." Our glorious hope buoys us up in this trial hour, and we are happy because we know our Beloved Pastor is even now with the Lord. Numerous questions crowd themselves into our minds: We wonder if the work will continue in the future as it has in the past; whe the waters of Jordan will be "smitten"; who will write Seventh Volume; to whom shall we go with our perple trials as individuals and as ecclesias? It is my purpos answer briefly some of these questions by relating to you arrangements made by our dear Pastor before his death.

Following the Newport Convention in July, Brother R sell had a serious sick spell, during which illness he ca me to the Study and spent three and a half hours outli the work that he felt was yet to be done, and endeavo to make plans to carry it on. He asked me then if I w

ike to come back to Brooklyn and help in the work of the Home and Tabernacle. I gave him my reply later, offering my services to do what I could to help him and the other friends there. He told me at that time that he realized his strength was rapidly ebbing away and that he would not be with us much longer.

From that time on it seemed to be Brother Russell's purpose to place much more responsibility on the heads of the various departments in the Tabernacle and Bethel work. Just before he departed upon his last trip he did something he was never known to do before; viz., to write letters to the different friends in charge of the various departments of the work, outlining their duties to them. Upon his departure he asked me to ride with him in the taxi to the depot. On this ride he affectionately placed his hand on my knee and said, "What do you think of those letters I have written?" I replied that I considered superhuman wisdom directing him in writing them and that to my understanding the organization for the work here was complete. He said, "I am glad, Brother; for no one can work without an organization. Now that you have my plans before you, proceed and do your best." Later in he wrote a letter home numbering the tables in the dining room, and designating who would serve at the head of each table. Thus you see that everything that he thought could be done to organize matters, to the end that they might run smoothly, was done.

Respecting the continuance of THE WATCH TOWER: An Editorial Staff of five brethren has been appointed, and sufficient matter prepared to last for an indefinite period, so that we can continue to read the Lord's message through our Pastor as published in THE WATCH TOWER, even though he is not present with us in the flesh. It appears clear now that the Lord left our Beloved Pastor with us to the end that he might, as did St. Paul in his day, "bear the church in birth until Christ would be formed" in us; and now that we should be able to stand without an earthly leader, the Lord has removed the faithful one he placed over us.

The work before us is great, but the Lord will give us the necessary grace and strength to perform it. The Prophet Zechariah clearly indicated this course when he said that the Lord would smite the man that was his fellow, even as he smote the Shepherd. As Jesus quoted a portion of this text and applied it to his own experiences, we believe the remainder of the text is being fulfilled now. When Jesus, the Shepherd, was smitten, the sheep were scattered abroad and were rent, torn and greatly perplexed, until they were gathered at Pentecost and endued with power to go on with the work. We notice in this connection, however, that following the smiting of the Lord's "fellow," there would be no scattering of the sheep, but the reverse—the "hand" or power of the great Jehovah would rest upon the little ones left over.—Zech. 13:7.

And now, dear friends, what are we to think about this matter? The Lord has taken away our earthly leader; and some faint-hearted workers may think the time has come to lay down our harvesting instruments and wait until the Lord calls us home. This is not the time for slackers to be heard. This is a time for action—more determined action than ever before! Let us, by God's grace, resolve that we will take up the work where our Beloved Pastor left it, and with determined purpose keep high aloft the banner of truth, until the waters of Jordan have been smitten and divided asunder, and the last member of the Elijah class has been taken to heavenly glory. May the Lord help us all as we endeavor to serve him!

ADDRESSES AT AFTERNOON SERVICE

PASTOR RUSSELL'S LAST DAYS—BY MENTA STURGEON—NEW YORK

On Monday afternoon, October 16th, at five o'clock, Brother Russell left the Bethel Home for the last time. At the noon hour he informed the dearest family (to him) on earth that he expected to be absent from them for a short time, and expressed for them the hope that during his absence they might be happy and prosperous under the blessings of the Lord. He also said that he expected that he and the one accompanying him would enjoy themselves in the Lord's service. Then, while he and the family stood at their places, he offered a solemn prayer, beginning with the words:

"O Lord, Thy promised grace impart,
And fill each consecrated heart!"

and quietly withdrew to his Study. There he dictated nine letters, giving instructions to various ones respecting their duties. At the appointed hour he set forth, never more to return, saying "goodby" to the friends in the hall as he passed out and started for the station.

When the Lehigh Valley train pulled out of Jersey City at six o'clock p. m., it carried away our precious Brother on his last pilgrim journey, which was to end in heaven. Having held public meetings at Providence and Fall River the day previous, he was tired to start with, and consequently did not dictate on the train that evening, as was his custom. In fact, he retired earlier than usual, saying "Good-night" as he did so. In the morning, in answer to the question as to how he rested, he gave his usual answer during his recent trips, "On both sides," meaning, of course, that he changed sides frequently during the night.

He often told us of late that he scarcely slept at all, was awake every hour of the night, and thought pretty much day and night. He had the care of all the churches upon his heart, and his physical ailments would not permit much rest. He always ate sparingly, and would carefully note the effect of everything he ate or drank. Frequently would he divide his portion with his companion, in order to economize. It was his invariable custom to return thanks before all meals, whether in hotels, on trains, or where not. He had a beautiful way of making the one who traveled with him feel at ease, and not consider himself merely as a servant, by handing him enough money at the beginning of the journey to cover all his incidental expenses during the trip. He would then arrange that we pay each other's expenses alternately; he paying all expenses for both one day, and his companion paying all expenses for both the next day, and so on during the entire trip.

On Tuesday morning we passed over the line into Canada; and he wittily inquired, "Did you not feel the bridge bulge in the center as we crossed over?" Respecting Canada he said, "They will not molest us so long as we are just passing through; and as to visiting Canada, I have no desire to do so if they do not want me." On two previous occasions he had had severe trials in Hamilton, Ontario; but on this occasion he did not even recognize Hamilton as we passed through. We changed trains, and also our watches, at London; and ere long made our first stop, Detroit, on Tuesday afternoon. It was at this point that Brother Russell's trials began; and they grew steadily deeper and severer until the end of the way. He was physically weak and weary, yet listened patiently to a brother's grievances as he recited them, and then did what he could to reconcile two brethren. The chauffeur took us to the wrong place and consumed valuable time. Our street car connections were poorly made. A matter of the greatest importance in connection with the harvest work fell flat. He was much disappointed and perplexed.

DIFFICULTIES ON THE WAY

Aboard the Pere Marquette en route for Lansing, Mich., he remarked, "We did not expect that we would be traveling together in Lansing when first we met"; and the listener was surprised to find that he well remembered our first meeting together years ago, in Allegheny. This was his way of showing his interest in and love for the one whom he had taken with him from Bethel to accompany him on his last journey. The public meeting at Lansing was well attended; but, for some reason, the interest waned and many left; so much so, that Brother Russell spoke of it afterwards, and seemed puzzled. At the railroad station he conversed with a dear brother on business matters until midnight, when he remarked that he would have to retire.

The next morning, Wednesday, at seven o'clock, we expected to be in Chicago, but found ourselves instead sidetracked at Kalamazoo, without any reliable information as to what to expect. The wreckage of a freight train during the night had caused the delay, we were informed, and a detour of fifty miles would be necessary to enable us to reach our destination. There was no dining car on the train, and neither could we secure anything to eat on account of uncertainties. It was at this point that a box of peanut butter sandwiches, which had been given to us by a thoughtful friend in Brooklyn, came in just right. It made our breakfast, and afterwards our lunch. Reaching Chicago some six and a half hours late, we found that we had missed our connections for Springfield and would consequently be unable to make the appointment for that place, even though we figured every possible way. It was at Chicago that his physical endurance was taxed to the limit. Circumstances made it necessary for us to walk several miles, until the writer was growing weary and was sure that Brother Russell must be worn out also, although no remarks of the kind passed between us. All of this occurred after a few hours' rest during the previous night and with but little to eat.

It was in the Union Station at Chicago, while making preparations for leaving on the Wednesday evening train,

PACIFIC SCHOOL OF RELIGION

for Kansas City via Springfield, that a lady from the South, who had been visiting with her daughter and her son in Chicago for some time, came up to Brother Russell, introduced herself as the daughter of a certain lady who had formerly lived in Allegheny, who was a believer in the truth, and whose funeral Brother Russell had conducted. She explained that, while she was not "one of us" in the fullest sense, yet she believed, and was especially interested in the PHOTO-DRAMA OF CREATION—so much that she was writing a book on it, calling it The Golden Age; and she desired to have a copy of the SCENARIO. This SCENARIO was both promised and sent. Brother Russell, as usual, inquired respecting the consecration of herself and daughter, and they expressed themselves as seriously considering the matter.

How many times have I heard him ask people on the trains, in the stations, hotels, everywhere, "Are you consecrated?" He nearly always brought this in. He had many opportunities; for people recognized him everywhere and desired to speak or have a few words with him. People on the train knew him—brakemen, porters, conductors and passengers. In the stations, hotels, on the streets, everywhere, he was recognized. Many a time people came to me on the train and inquired, "Is that not Pastor Russell?" and would say, "I knew him by his picture in the paper," or "I heard him lecture at such and such a place." Sometimes they would inquire just after he had walked through the train, "Who is that distinguished gentleman with you?" In this way we were able to send out many First Volumes and other printed matter of the Society.

LOSS OF BROTHER RUSSELL'S VALISE

It was toward midnight when we reached Springfield, where tickets would have to be procured. Brother Russell sat up late and intended to stay up until we reached Springfield; but, responding to gentle persuasion, he left the matters to be attended to in my hands, and retired. It was a rainy, cold night; but still there were faithful friends waiting at the station in order to give him his mail and have a few words with him. They were satisfied when we explained the conditions to them, gave the writer Brother Russell's mail and sent much Christian love to him, which he much appreciated. The brother who substituted for Brother Russell at Springfield said that the friends had encountered less objection in preparing for the public lecture than at any previous time; and he attributed this to the good and thorough work done on a previous visit, when Brother Russell spoke at the State Fair.

At Kansas City on Thursday morning we encountered so many difficulties in purchasing tickets for the West that it became necessary that I make a trip up into the city through the rain, and with such delay that Brother Russell did here what we had never known him to do; viz., run to catch a train. We are saying these things to show how different this trip was from anything that had ever preceded it, and how his trials increased as he proceeded on his journey. We reached Wichita Thursday afternoon in time for an afternoon meeting; but it, with other work in Wichita, was more or less interfered with by the loss of Brother Russell's valise. The dear brother who took it in charge, in getting his auto ready, placed the valise on the foot-board, and in starting off, forgot to take it in with him, with the result that it fell off somewhere between the station and the place of meeting. This caused the writer to leave off taking notes of the discourse, and go back with the brother in an effort to locate the lost article. We did everything we could, to no avail, and finally inserted a notice in the newspaper offering a reward to anyone who would return the grip.

We remained over the next day in the hope of getting it; and in the meantime made some necessary purchases of articles that Brother Russell would need on the journey. The public meeting was held at night, after which he was quite tired. The next morning he was later than usual in coming from his room; but after breakfast we worked together until noon on some documents and letters that he had previously dictated. It was here that a traveling salesman of fine appearance introduced himself to Brother Russell as interested in his writings. He proved to be the son of a prominent minister in Allegheny who, at one time, bitterly opposed Brother Russell and the work he was doing. This gentleman's wife was also interested; and we afterwards met her at the public meeting in Dallas, Texas. Having done everything we could to locate the missing valise, we finally gave up the search, and were shortly on the train en route for the Dallas Convention.

EXPERIENCES AT DALLAS

As we arrived at Fort Worth at an early hour, it was not convenient for the friends to meet us, and we took the Electric for Dallas. The State Fair at Dallas was in progress, and every hotel was crowded. On account of Brother Ru sell's physical condition we were obliged to leave the car b fore reaching Dallas; so that when we came in by foot, aft walking seven blocks through crowded streets, all connectio with the brethren were broken. After some difficulty the found us. The hotels were all over-crowded; we were cons quently taken to a private rooming house, were several the brethren attending the convention were located. There v remained Saturday and Sunday, until our departure for h next appointment.

Brother Russell closed the Dallas Convention with a Lo Feast and was much impressed with the earnestness and ev dent sincerity of the friends there. That night he spoke to t public for two and a half hours, during the course of whi talk there was no little confusion on the rear of the stage the coming and going of a theatrical troupe that was to pla in the theater that night. One of the members of this tro recognized Pastor Russell as the speaker and asked permi sion to join in the closing song. He had a strong, mello voice, and joined heartily in singing, "All hail the power Jesus' name!" After a little rest at the nearest hotel, se eral of us walked to the station, and there had to work o way slowly through the jam as best we could, it taking us ful a half-hour to reach our train after arriving at the statio Boarding the train at Dallas that night, October 22d, Broth Russell was tired, and his head was aching. Some medici was taken, and he retired.

Upon arriving in Galveston the next morning, he was n well by any means; but the brethren having arranged f a morning meeting, he consented to speak to the friends 11:30, following a discourse by Brother Sturgeon. It w at this meeting that he did something we never knew him do before. He wrote on a piece of paper his text and o verse of a song, and told the friends that he had done so th he might make no mistake. This paper is before us and read

"WHEN YE SEE THESE THINGS begin to come to pass, th lift up your heads and rejoice, knowing that your deliveran draweth nigh."

"Then let our songs abound,
And every tear be dry;
We're traveling through Immanuel's ground
To fairer prospects nigh."

BROTHER RUSSELL'S LAST MEAL

The discourse was taken down, and will be printed due time. The last letters Brother Russell dictated we just before going to this meeting. After it was over t brethren gave him a drive down the Sea Wall Boulevard; a he seemed to enjoy the balmy sea breeze and the beautif rolling waters of the Gulf of Mexico. During the little o ing on the Boulevard, a dear brother laid before Brother R sell his troubles and received advice. There were nine brethr who took dinner with us that day at the Hotel Galvez; and answered their questions, and seemed to enjoy the fellowsh and the meal. This proved to be the last meal that Broth Russell ate. Hereafter it was to be a little fruit juice, swallow or two of a soft-boiled egg, or something like that

We were presently off for the public meeting in Galvest which was held in a capacious, beautiful auditorium; but, being Monday afternoon, not more than 500 were prese However, he had to work just as hard, and even harder, a was very tired at the close. Going by auto to the Post Off and then to the train, the friends were there to talk a ask questions until time for leaving, he, in the meantime, e ing nothing. At 7:45 we were at Houston, and there w eager, earnest friends waiting for him, who accompanied h to a well-filled auditorium containing some 1,200 peop to whom he spoke for about two and a half hours, making total of six hours' taking on Monday, Oct. 23rd. Was tired? Was he worn and weary?

Traveling all night then and reaching the home of Sis Frost Tuesday morning, it was not surprising to find him much physical pain. His labors were telling on him m than ever. His overworked body began to break at its wea est point. Cystitis was becoming acute. We secured vari things for him that morning—in fact, everything he wish and he seemed to know exactly what to get and do. He work faithfully on his case all morning; and although we h gone to see a doctor who was somewhat interested in truth and who would gladly have called to see him, yet it w not his wish. He appreciated the kind offer, but indica that he would not need a physician's services. He had hi self the best knowledge of the case to be had, was most sk ful in its treatment, and had a servant at hand who wo do readily and gladly anything he desired. This was all wished. The choicest of fruit was placed just outside his do but he did not touch it.

Conditions were getting serious. Brother Russell signed a few letters we had written, gave us to understand that we were doing more important work than we realized and then had us substitute for him at the 11 o'clock meeting at the hall. Sister Frost generously placed her auto at our disposal, so that we could easily and quickly go to and fro. He went to dinner with us, talked pleasantly to everyone, and was as humorous as usual; but he ate nothing, although the dinner was excellent. After the meal we went upstairs together arm in arm to his room; and after talking for awhile, he asked us to take the consecration service at the Hall at 3 o'clock. This we did and returned immediately to his room.

I then went to every telegraph office in town in search for a telegram which he felt sure would be here from Chicago, since we had not received it at Dallas. His valise had, however, been received at Dallas. A little girl, having found it in Wichita, had held it until she learned what to do with it, through the notice we had inserted in the newspaper. She received her reward, and was glad. Brother Russell was disappointed again and again at not receiving certain telegrams. Returning, we remained close to him the rest of the day, and in fact, was very close to him for the next week. One week hence he would be in glory.

HIS LAST PUBLIC DISCOURSE

The night was drawing on. I was seated on the low window sill close by his side, my hands rested upon his knee and my face was turned up towards his. Love like electricity was flowing from face to face and heart to heart. We talked in whispered tones; and he said, during the quiet, lovely conversation, "Dear brother, please remain close tonight and be ready to pick up the thread of thought where I drop it." All this seemed very unusual, and yet was spoken in such a way as not to be disquieting. His companion was being deeply impressed, and watched his face, eyes and words with an understanding. He was meditative. He was responsive without saying a word.

The evening lecture was given in the largest and best theater in San Antonio. It is indeed a beautiful structure. The dress circle below and the three balconies above were filled with earnest, intelligent faces. We have never seen a meeting more beautiful. The lecture on the subject of "The World on Fire" was begun under the most favorable conditions. You can picture it at your best, and you will not miss it far.

When all was in readiness at 8:10, Brother Russell stepped to the front of the platform and began his last public discourse. The scene was most beautiful and impressive. I was seated at his right, behind the screen, and could see every motion he made. All went well for about forty-five minutes, when I thought I could see that he was going to leave the platform. Without any sign of suffering, with perfect self-poise, quietly did he walk off the rostrum, while I endeavored to walk on just as orderly and quietly, and, without a word of explanation, "picked up the thread where he had dropped it." I continued for about five minutes, when he returned, at which time it became my privilege to retire as quietly as did he, and resume my seat behind the curtain. My eyes were riveted upon him for another half hour, when he left again and I came on, endeavoring to clinch what he had taught them by the use of Elijah as a type.

He returned the second time, after an absence of seven minutes, and proceeded with his discourse. He was telling the audience about the formation of the first creed at Nicaea, by the Bishops under the direction of the Roman Emperor Constantine, when he left again. The thread of history was easily gathered up and carried forward for about ten minutes, when the thought began to run through my mind, "I wonder if he wishes me to close the discourse?" When in our dear teacher came, just in time to bring the whole discourse to a fitting close. It was a wonderful climax to all his public lectures. He seemed to me to stand in a halo of glory. Leading the great audience in singing, "All hail the power of Jesus' name," he prayed most impressively, and found me waiting for him as he came from the platform. He sat in the chair which I had been using; and while resting, a friend took several kodak pictures of him. They being the last, we hope they may be the best.

EN ROUTE TO CALIFORNIA

We were escorted to the train by the one who had entertained us in her home and supplied our every need, of whom it may be truly said, "She hath done what she could." She said that she was glad to break the alabaster box, and handed me money enough to secure a Pullman drawing-room from San Antonio to our western destination. Brother Russell at first refused this, thinking it was too much, but was afterwards induced to accept the kind offer, and well he did; for that night he was up thirty-six times in seven hours!

It was just after leaving San Antonio that I had the privilege and pleasure of untying and removing his shoes for the first time. Hitherto he would not permit this, although I had several times made the offer; but now he acquiesced readily, and said, in his gracious manner, "Thank you!" The next morning he was a sick man, although he was not ready to admit it. He kept to his bed all day Wednesday. While he lay there in his berth, I took a seat on the couch, near him. I watched every move he made, stroked his head, and thought what a stupendous amount of work that brain had done! Taking his soft, gentle right hand and letting it rest in the palm of my left hand, I gently stroked it with my right; and thinking of his lecture at San Antonio the previous night and of the many times I had seen him use that hand so graciously when exposing the errors of the creeds of men as contrasted with the Word of God, I said to him, "That is the greatest creed-smashing hand I ever saw!" He replied that he did not think it would smash any more creeds.

This led me to inquire, "Who will smite the River Jordan?" To this he responded, "Some one else can do that." "But how about the payment of the penny?" I asked. He hesitated for a moment and said, "I don't know." Brother Russell was evidently perplexed. We then talked about his physical condition. What he said about his sufferings was this: "I always thought I should have some severe sufferings before I finished my course, but thought when I had the trouble in Pittsburgh, that was it. But if the Lord wants to add this also, it is all right."

During the course of this conversation he said, "What shall we do?" Prayerfully considering the matter, I said, "Well, Brother Russell, you seem to know your case better than anyone else could know, and you have thought of everything that can be done. Have I done everything that you can think of that I ought to do?" His voice will never be forgotten. His words were laden with comfort ocean-deep, when in a still, small voice he said, "Yes, you have; I do not know what I would do without you."

Every move he made and every word he uttered only made me think the deeper, and yet I could hardly think of Brother Russell's life coming to a close. My thought was his thought, and the thought of all the friends, that he would probably be here until the last, and would be translated after the work is over. Having this in mind, I answered his question by saying, "Since we have done everything we know, and you are getting weaker all the time—your vitality is being drained while you are eating nothing to replenish it—I think that if we return to Brooklyn, you will find something there that will put you on your feet again." His reply to this suggestion was, "The Lord permitted us to make out this route." From this I inferred that he meant: The route that we had laid out, and according to which our whole schedule had been arranged, represented the will of the Lord for us; and we must therefore do our utmost in carrying it out. The writer's original thought about this route was, that after Brother Russell had had such a heavy strenuous summer season on account of the many conventions attended, it would be better to take the Mallory Line Steamer at New York and go all the way to Galveston by water; but his objection was that it was too roundabout and would take too much time.

DETAINED AT DEL RIO

We were moving rapidly through southern Texas on the Southern Pacific and were approaching Del Rio when we learned that a bridge ahead of us had been burned during the night and that we would likely be held up for some time. Our train halted at Del Rio; and we found ourselves in the midst of an encampment of border soldiers. The soldiers were marching through the streets, the bands were playing, and much noise was made in every direction. In addition to this, three train loads of troopers were pulled in on the siding near us; and these men, not being permitted to leave the trains, were continually yelling and engaging in all kinds of frivolities and jokes. This continued all through that day and night. Besides, the weather was hot down there. But never one word of complaint did Brother Russell make. He did not even make mention of the soldiers and the noise.

Del Rio being a town of some 10,000 inhabitants, we were able to get a few needful things there. At one time we suggested to Brother Russell that he let us go up into the town—get the leading doctor, and ascertain his idea of what would be the best thing to do in a case similar to his without letting him know for whom we were seeking the information; but this did not appeal to him to be the proper thing. The steward on the dining car knew Brother Russell, came in to see him, showed us many kindnesses, and offered to do any-

thing he could. The diner was three Pullmans ahead of us. Consequently we had to walk that distance for every little thing needed. After one full day's delay we pulled out of Del Rio on Thursday morning, and were the first ones to pass over the rebuilt bridge.

When our train began to go over the bridge, we hastened in to tell Brother Russell. We reached the drawing-room just as our car had come to the middle of the bridge. Upon our mentioning it to him, he sat up in bed and looked out the window. By that time we were over, whereupon we remarked, "Brother Russell, we have often heard you speak about the time when we shall pass over the river; and now, at last, we are over." A sweet smile came over his face, but he said not a word. We began to think that he might pass over, but surely not very soon. It was October, and it occurred to us that just as we were delayed one day before passing over the river in southern Texas, so he might tarry with us one prophetic day and pass over by October, 1917. With these thoughts running through our mind, we were doing our best to serve our dear, patient, uncomplaining, appreciative Brother Russell in every way we could. It was difficult to give him a drink of water without spilling it except we first raised him. There was plenty to do night and day, and we esteemed it a great privilege. We often thought to be all the more faithful because of the dear friends at home.

On Friday night, when we reached a junction point in California where we had to change trains, Brother Russell arose and dressed as usual, although, of course, he was very weak. This is just what we thought he would do when it came time for his next meeting; for he had often done so before. All day Saturday, under severe pain, in great weakness, with obstructions piling up before him every moment, he struggled with business propositions like a giant. We have never seen or heard of anything to equal his heroism. Friends had disappointed him, and he wondered if the Lord were not against him in some things. His trials thickened and deepened. Not a murmur of complaint did he utter. He had promised the Lord that he would not, and he kept his promise. He was so great that I nearly always hesitated about drawing near to him.

TO LOS ANGELES

Our train was an hour or more late in arriving in Los Angeles on Sunday morning, October 29th, and we had had nothing to eat. The brethren were rejoiced to see us, but their countenances changed when they saw our dear Brother Russell. They saw that he was weak, but they knew not how sick he was. Besides, he would not yet admit that he was really sick. By ten o'clock we had reached the hotel, and I asked him if I could not get him something to eat. He said he was not hungry and asked me to suggest something. This I did. He consented to my getting something, but only tasted a little of it. Upon bringing it to him, he asked if I had had my breakfast; and when I answered, no, he wanted to know why. I told him that it was because I wanted him to have his first. He said he would not eat his until I had first had my breakfast.

This was just like Brother Russell. He was always so considerate of others. Whenever he would ask me to do anything for him, he would say "Please"; and when it was done he would invariably say, "Thank you." He was a wonder! Brother Homer Lee did what he could for Brother Russell while we were there and, upon our departure, gave me his best remedies, and hoped they would do him good. The brethren in Los Angeles were kind in every way.

BROTHER RUSSELL'S LAST ADDRESS TO THE CHURCH

When the time came for the meeting with the friends in the afternoon, Brother Russell arose and made ready to go, the brethren having come for him in their auto. It was 4:30 Sunday afternoon when we left the hotel for the meeting, which was held in the same auditorium in which the Los Angeles Convention was held during the first part of September. It is a quiet and suitable hall. We do not know of any better or more appropriate place in which Brother Russell could have given his last message to the church. He cautioned the brethren against exposing his physical condition by saying, "Don't give me away, brethren."

You know that our dear Brother was so considerate of the feelings of others that he never drew much on the sympathy of the friends—so considerate was he, that but few knew that he had been a physical sufferer for thirty years. On one occasion recently he sent word to the Bethel Family that he would not be down to breakfast; and afterwards he told me that it was on account of the family that he did not come—that they had such deep sympathy for him that he did not like to draw on their vitality. He had learned to lean on the Strong Arm alone! He did not need us particularly, but we needed him.

We were on the alert to comply with his every wish and therefore no one called attention to his condition, an in that sense did not "give him away." However, he gav himself away. To a keen observer his very presence spok volumes. But more than that, when he stepped to the fro of the platform to begin to speak, out of consideration for th splendid audience before him (for every seat was occupied he said, "I regret that I am not able to speak with forc or power," and beckoned to the Chairman to remove the stan and bring a chair. As he sat down, he said, "Pardon me fo sitting down, please." In deep humility, in great sufferin and in the most solemn manner, he spoke for about forty-fiv minutes, and then answered questions for a short period.

Finally he said, "I must say goodby to you all, and giv you a text for your remembrance—Numbers 6:24-26: 'Th Lord bless thee and keep thee; the Lord make his face to shin upon thee, and be gracious unto thee; the Lord lift up h countenance upon thee, and give thee peace.' May the Lord blessing be with you richly; he has blessed the Los Angel Class a great deal. Each one should desire to do his ow share. No matter what others may do, each one do his shar Now sing Number One:

"'Abide, sweet Spirit, Heavenly Dove,
With light and comfort from above;
Be Thou our guardian, Thou our Guide,
O'er every thought and step preside.'"

PRESERVE THIS SPIRIT IN YOUR MIDST

Continuing, he said, "Isn't this a beautiful thought? Pr serve this spirit in your midst. Have perfect confidence the Lord, and you will be led aright. We were not brough into the truth by any human catch-word, but by the Word the Lord. We know that the Lord will bring out everythin all right. I bid you all good by." Thus, at 6:05 p. m., Sunda October 29th, when he left that platform, he had delivered h last address to the church on this side of the veil, forever. O hearts are bowed low! We humbly worship God, our Heaven Father, at the feet of Jesus. We would prefer to keep silen but for the church's sake we will proceed:

Several tried to speak to Brother Russell in the auto we rode away, but they were too late. We were presently the station; and when we stepped out, we left one behind. was the privilege of Brother Sherman to be with us at t station and to do us many kindnesses. When Brother Russ signed his name to the railroad ticket at Kansas City, it w his last. It was now our privilege to sign his name for hi We went to the train while Brother Sherman went to t nearest drug store to make a purchase for him. He return at 6:30 and we said goodby. Santa Fe train No. 10 pul out; we entered the drawing room of car Roseisle; and shutting to and locking the door, we shut him in and sh others out forever. Thenceforth Gethsemane! Victor Glory!

THE RETURN JOURNEY BEGUN

He had me place various articles that he would need d ing the night in convenient places—under the covers, under pillows, on the window-sills, so that he could reach th without disturbing me. We did everything just as he direct were glad to do so, and told him so. He said, "Thank yo I have you do some things because you are so willing." was my pleasure to be the nurse while he was both physici and patient—how true the name!—no longer needed the se ices of either the physician or the nurse, the nurse beca the undertaker and did those last solemn rites which he h seen others do before. I was careful to inquire, "Is everyth all right, Brother Russell?" He assured me that it w thanked me, asked me to take my rest, indicated how he wo call in case he needed me, bade me good night, and turned his left side with his face toward the window.

We do not know how long it was afterwards when were aroused from slumber by his knocking and calling us name—it was probably a couple of hours. But we went him quickly, did what was required, heard him say ag "Thank you," and again lay down. This time, however, did so with the thought that we would not sleep so soun In another hour he knocked and called again; and we w at his side, and soon discovered that another chill was co ing on. He had had the first one two nights before. We five Pullman blankets upon him and tucked them in close every side; but still he shook. We gave him what was quired, and was glad when the rigors ceased. We remai by his side, lying down at times on the couch beside him.

PREPARATIONS FOR DEATH

Toward morning he had me make a robe for convenie sake by pinning a sheet inside of a blanket, wrapping in it like a robe and fastening it under his chin. He st

on the floor for this purpose, and then lay down on the ch instead of returning to his berth. I therefore sat on bed while he lay before me. After several hours his e proved to be rather inconvenient, because the sheet and nket could not be kept together. It was then that he od again and said, "Please make me a Roman toga."

I did not understand what he meant, but did not like to e him repeat, because he was so weak. His voice had be-ie so weak that he had to repeat nearly everything he said. ad said to him several times, "Dear Brother Russell, I not like to ask you to repeat anything (It had always been custom to listen to him so closely in all his dictation not to require any repetition); but your voice is so weak t one can scarcely hear you." He would always repeat il at last the repetition would do no good, after which he le signs. Finally the signs failed.

I said, "Brother Russell, I do not understand what you an." He said, "I will show you." He had me take a an sheet and turn it down twelve inches from the top; then a second one the same. Placing his left hand on his nt shoulder, he said, "Fasten them together here." Hav-in my pocket a paper of safety-pins which I had recently chased, it was easy for me to hold the sheets together his right shoulder and at the same time reach into my ket and get a safety-pin. The sheets being fastened with pin, as he had directed, he said, "Now fasten them to-her on the other shoulder." This I did. Then he stood, sheet extending from his neck to his feet in front and other in the back, fastened together on his two shoulders, folded together at the edges. He stood erect before me a moment without saying a word, then lay down on the ch on his back, closed his eyes, and lay there before as in a shroud, a perfect picture of death.

I sat on the side of the bed watching him, beholding n, and the thought of death went through my mind. It s difficult for me to get the thought into my head that ther Russell was going to die. I could not exactly be-e it, even now. It all seemed so foreign to what we l expected. However, I know now that the Lord was dually teaching us both from the time we had left San tonio until now that Brother Russell's end was drawing apace. How much Brother Russell may have understood meant by these movements we may not surely know. They re at least the wisest things that could be done in his e; but to us they mean far more, and we believe that the rd so arranged. The toga was worn by Roman officials l sometimes by priests, and sometimes symbolized victory l peace, and at other times that the one wearing it had ful-ed his vows. To the writer's mind all these things are ant. He had fulfilled his vows! he had gained the victory! was at peace! Thenceforth there was laid up for him Crown of Righteousness, which the Lord would shortly place on his noble brow.

CONCERNING THE SEVENTH VOLUME

With those scenes before me, and with thoughts of the l running through my mind, it was only natural for me to to myself, Had you not better ask Brother Russell con-ning some things? It was in this mood and in this con-tion that we inquired respecting the Seventh Volume, l received his answer, "Some one else can write that." We re satisfied. He had spoken concerning the smiting of the dan, the payment of the Penny and the writing of the venth Volume; and this was enough. There was nothing t to doubt or fear. We believe that he said everything that desired to say, and that the Lord gave through him all t he wished the church to have respecting these great, vital l important matters. Brother Russell seemed to have no ire, neither did there seem to be any need, to say and do a of little things at the close of his life that had been left lone. He had finished his course. His labors were o'er. He s ready to be offered.

We were solemnly busy throughout the day (Monday), much so that we had no time for either dinner or supper. ien night drew on, he was in his berth; and I lay down on couch, with clothes on, to rest awhile. I was just about sink into sleep when I thought I heard the words, "Brother urgeon." As I came to, the experiences of Samuel came into mind. I leaned over him and said, "Brother Russell, did t call me?" He answered "Yes," and gave me some little ng to do, after which I lay down the second time. Ere g I thought I heard my name called again. I inquired as ore, bent over close to him and heard him whisper, "I am ing to find something for you to do." From this I infered, ther Russell wants me to stay awake tonight"; and it ved to be even so.

DEATH DRAWING NEAR

I kept doing many little, necessary things in harmony with his words or signs until another chill (the third one) came on. I folded blanket after blanket over him, tucked them in close to him; but still he shook. I therefore lay on him and pressed my face to his until I felt the warmth returning to his body. The fact that this was the third chill in four nights deepened the impression in my mind that the end was drawing near.

About midnight a great change came over him. He no longer cared for any of his medicine, and did not even seem to thirst for water as heretofore. Some things almost ceased. His pain settled deeper in. He could no longer lie straight in bed as formerly. He must sit up; and when he would lie down, he would double together, and his head would rest straight toward the window and free from the pillows. In this posture he would be quiet for awhile until his mouth would fill from his stomach, and he would signal to be raised. Being relieved of this, he would request to be lowered for comfort, until, to prevent strangulation, he would be raised again. This prevented it, and proper attention given, he would lie down again to get relief from pain.

This continued for seven hours with increased frequency and weakness. He could no longer make his wishes known by words, he would do so by signs. When lying across the bed and desiring to be raised, he would lift his right hand and arm in such a way that my head would fit in the curvature of his arm and he could cling to my neck, while my left arm could fit around his neck, and thus elevate him to a sitting posture. This continued until the thought arose in my mind as to who would become exhausted first. I thought of the friends at home, of the many interested friends everywhere. I looked to the Lord, and steeled myself, saying, "I will stay with him to the finish."

In the early morning he surrendered. He was exhausted; and I could now lay him straight in bed and with his head on the pillow in its accustomed place, and he could at last rest. The calm after the storm had come. He was now to die gradually, regularly, peacefully; and I was to stand by watching him, loving him, and expressing my affection for him by gently stroking his hair and his beard and rubbing his head, his hands, and his feet. I did not seem to be able to do enough for him, now that he had passed beyond a certain line.

THE LAST HOURS

Several times on Monday, I raised him up in bed, sat behind him so as to brace him; and his head would lean against mine. Once he whispered, "Have you anything to suggest?" I had; for I wished him to return direct to Galveston and take the steamer for New York, or else go through by train without stopping at Topeka, Tulsa or Lincoln. He answered, "Sufficient unto the day is the evil thereof," by which I understood him to mean that Topeka and other places would take care of themselves when we got to them, and that we need not consider them as yet. It was then that I asked him respecting the Seventh Volume, and afterwards sat meditating what to suggest. After a period of perfect silence I thought I would say something to him about dying and certain matters connected therewith, but I hesitated and hardly knew how to begin. He was sitting up in bed and I put my arm around his neck and said, "Brother Russell, you are a very sick man." His lip quivered; we lowered him, and turned away to weep. I had gone far enough in that direction. I knew not to attempt that again. It was evident that neither he nor I could stand it, and that nothing more could be done.

The most wonderful thing about this most wonderful man was that, during all his sufferings, trials, inconveniences and perplexities, he spoke not a word of complaint; he heaved not a sigh; he uttered not a moan; he shed not a tear. He had resolved that he would not murmur nor complain, and he kept his resolution to the end. He literally died in doing the Father's will, and thus fulfilled his vow. "Blessed are the dead who die in the Lord from henceforth."

BROTHER RUSSELL'S DEATH

We watched by his side all Tuesday morning with but little to do except to watch and pray. Noticing that this was the last day of October, we concluded that he would die before midnight, and consequently wrote out the following telegram to the friends in Brooklyn: "Before October closes our dearly Beloved Brother Russell will be with the Lord in glory. We are alone in Car Roseisle on Santa Fe train No. 10, due in Kansas City 7:35 Wednesday morning, and he is dying like a hero. After embalming will come home with his remains, or else go direct to Pittsburgh." We called in the Pullman conductor and also the porter and said, "We want you to see how a great man of God can die." The sight deeply impressed

them, especially the porter. I called in the regular conductor, and telegraphed for a physician to board the train at Panhandle; and he did. He saw the condition, recognized the correctness of the diagnosis and conclusion, gave me his name, and was off before the train got under headway.

At one o'clock all were dismissed from the room, the door was locked, and we quietly watched over him until he breathed his last. We had observed the approaching signs of death before calling in the trainmen. These continued until the finger nails became discolored, the cold perspiration settled upon that noble forehead, his hands and feet grew cold, his face indicated a break, he drew his feet up in the bed like Jacob of old, his quiet breathing became less frequent, his drooping eyelids opened like the petals of a flower and disclosed those eyes—those wonderful eyes! in all their magnificence—that will never forget. Presently he breathed no more; we pres our lips upon his noble brow, and knew that he had gone to forever with and like the Lord, whom he loved so well.

"Dear Lord, oh, use me as the Angel in Gethsemane!
Oh, fill me with Thy Holy Spirit of Divinest love!
Oh, make me sympathetic, wise, that every anguished heart
May come, nor seek in vain for consolation from Thy Word
And strengthened, comforted, go forth to prison or to death,
To suffer patiently the cruel mockings of the tongue;
To bear the cross unto the bitter end, and then to calmly sa
'Tis finished,' and with faith unwavering pass beneath
veil!'"

ONE OF GOD'S NOBLEMEN

BY W. E. VAN AMBURGH—NEW YORK

The pages of history record many of mankind who have left conspicuous footprints upon the sands of time. Some have been great within the boundaries of their local communities. Some have reached out to the national borders. Others have leaped all national bounds and exerted a world-wide influence. Some have gained greatness because of positions of influence; others by their ability to command conquering armies or otherwise sway the destinies of nations; some by noble deeds; others by their ability to inspire their fellowmen to nobler lives and ambitions. Some have been born to great positions; and some have seemingly been forced into greatness by the exigencies of time or conditions; others, inspired by love and zeal for God, have laid down their lives willing sacrifices upon the altar of devotion.

The world is quick to applaud the conquering hero and the prince of finance, but slow to recognize the true worth of the daily smouldering sacrifices of those who heed the Master's admonition, "Be thou faithful unto death." It is left to other generations to enshrine the real heroes; as is the case of our Lord and his disciples; and we believe the same will be true of Pastor Russell. Contemporaries too often misunderstand, misjudge, severely criticize and persecute. How true this has been of all of God's noblemen of the past! But God promises that all such as worship him in the beauty of holiness in the midst of persecution shall shine as the sun in the kingdom of their Father—when their true greatness shall be revealed. How glad we are that God is taking cognizance of all sacrifices of love in his behalf!

Today we are paying our last loving tribute to the memory of one of God's noblest men. His life will speak for itself, when fully understood by succeeding generations.

I desire to add a brief personal testimony. For over twenty years, I was personally acquainted with our beloved Pastor, and for over fifteen years closely associated with him in business and otherwise; so I speak from personal knowledge and close observation. I first learned of him through his writings, and was drawn closer to the Lord by his logical exegesis of the Scriptures. It may seem strange, but 'tis true I scarcely noticed the writer. He was hidden behind the message. Later I became acquainted with him personally, and was closely drawn to him when I perceived the spirit that actuated him—the loving, loyal, consecrated heart, seeking to follow his God, seeking daily to do good unto his fellowmen, to the best of his ability, and seeking to assist them to a clearer perception of the true character of our God.

That he was misunderstood by many of his fellowmen mattered little to him, so long as he kept his heart right with God and had his approval. I never met a man who in my estimation endeavored more earnestly to live close to God, or fought harder to keep his body under. His influence upon others has been written in the hearts and lives of thousands all over the world whom he has assisted to a closer walk with God and a fuller consecration to the Lord and his Word. His SCRIPTURE STUDIES and his other expositions led me to see more of the wisdom, the justice, the love and the power of God than I had ever recognized before, and helped me to se him more intelligently than I had been able to do previou although since childhood I had earnestly sought to do G will to the best of my ability. As I saw with increas clearness the prize of the high calling of God in Christ Je I was led to consecrate to my Savior every ability I p sessed and to seek further understanding. This consecrat was made intelligently to my Lord, and I have ever endeavo to carry it out faithfully.

I would like now, as a further expression of my ap ciation, to renew that consecration publicly. There may others here also who have been assisted to a far better un standing of God's great plan and his love for mank through the ministries of our dear Pastor. (Thousands h so indicated.) Would you also like to make this an occa for renewal of your consecration? My consecration was t one but the Lord. I recognized our beloved Brother as a vant of God—and a highly honored one. But my conse tion was to God. This great worldwide work is not the w of one person. It is far too great for that. It is God's w and it changes not. God has used many servants in the and he will doubtless use many in the future. Our conse tion is not to a man, or to a man's work, but to do the wi God, as he shall reveal it unto us through his Word providential leadings. God is still at the helm, and his v will continue in harmony with his plan. Arrangements been made for the carrying on of this work more earne than ever. It will be conducted along the same lines of loyalty to the Word of God and love for the brethren, it is for us to determine whether we shall be among supporters and beneficiaries.

The speaker then asked, "How many would like her renew their consecration to God, and to indicate it by risi Almost the entire audience, which packed the building, to their feet. A most impressive moment followed. speaker's face was raised to heaven; and silently the a ence followed the words:

"Our Father, which art in heaven, who canst look int inner recesses of our hearts, thou who dost not need th pression of our lips, to thee, at this time, we desire to r our covenant made with thee by sacrifice.

"We consecrate afresh to thee and to thy service our e ability—our talents, and our opportunities—to be used as in thy wisdom mayst grant us understanding through holy Word and thy daily leadings.

"May we realize more and more the great privileg being considered by thee an acceptable sacrifice, thr the atoning merit of thy well-beloved Son, our Lord Savior Jesus Christ.

"And may the inspiration of the love of God, which straineth us, and the prize of the high calling of God, in C Jesus, spur us to greater devotion to thy cause and a us to endure more faithfully than ever before, and to r in our every thought, word and deed thy glorious charact

PASTOR RUSSELL'S RELATION TO THE PILGRIMS

BY PAUL S. L. JOHNSON—COLUMBUS

I am now standing at the bier of one whom, since the days of the Apostle Paul, God has more widely used in his service than he has any other person. I am standing at the bier of one who has been to me a brother and a friend, having done me more good than all other people that have ever come into touch with me. I am standing at the bier of one whom I have loved more than I ever loved any other human being. I am standing at the bier of one of whom I have the assurance of faith that he is now in glory with our adorable Lord and Savior Jesus Christ. On realize, therefore, how hard it is to control one's feeling der circumstances like these.

I have been asked to speak of the relation of Pastor sell to the pilgrims. He had two relations to them—a cial and a personal relation. His official relation t pilgrims can be understood when we recognize the off which the Lord was pleased to call him, i. e., to be th cial channel for giving the "meat in due season," as w

arranging and directing the work of the household of th. The pilgrims, therefore, were related to him as fellow-vants of the same God. Therefore as God's representatives, l also in a sense as Brother Russell's representatives, they veled throughout the world preaching the "glad tidings." t as Moses was given as his colaborers the seventy to om God gave the spirit that he had put upon Moses, be-se the work was too much for Moses to perform alone, our heavenly Father was pleased to give to this devoted vant of his colaborers to assist him in the labor of dispens- meat to the whole church; for this work was too great him alone to perform. Therefore the pilgrims were to r part of the burden and toil that were his. They, there-e, in a certain sense represent him. In writing to them he times reminded them that he loved to think and speak of m as being in a certain sense his representatives, though ognizing them primarily as the Lord's representatives.

It was this office, therefore, that gave him a close and ecting relation to the pilgrims. He was eminently fitted nature, by grace, and by experience to fill the demands of s place. He had a giant intellect with marvelous percep-e faculties, remarkable memory and clear, deep and true soning powers, combined with an exceptional knowledge of nan nature and with tactful aggressiveness. These gave n great executive ability, which of course, eminently fitted n to direct the work of the pilgrims. Our heavenly Father lowed him with a natural disposition, especially in his re-ous capacities, that very few of the fallen human race re had. Under careful cultivation of the holy Spirit these ural capacities were developed in a most remarkable degree o a character that had and combined all the qualities neces-y to discharge the duties, responsibilities and privileges of official relation to the pilgrims.

His experience as a pilgrim fitted him all the better to rcise properly and profitably the functions of this part of office. Therefore his relation to the pilgrims officially was t of directing their work. It was God's will that he should the human agent whom God would use to select the pilgrims. the selection of these servants no arbitrariness nor partial-was used. His will was fully submitted to the Father's l as to how their selection should be conducted. He sub-ted the pilgrims to the three tests demanded by God's Word proper to be placed upon public servants of God. First of he required of them that, in addition to a full consecra-n; they have a large degree of loving zeal, deep humility, mplary meekness and an accurate knowledge of God's Word. further required that they have in a large degree the talents essary for teaching and preaching the Word of God clearly, eptably and winsomely to responsive hearts. Lastly he re-red their providential situation to be such as would enable m in harmony with the Word to assume the duties, respon-ilities and privileges of the pilgrim service. When these ee things met in an individual, Brother Russell was very d to arrange for his having a part in the pilgrim service. s methods in selecting such were quite unique: e. g., un-erved, he listened to a brother, whom he did not know, plain the chart to several of the friends. The explanation s so clear that he inquired who that brother was. Finding his name he entered into correspondence with him, in-ing him to enter the pilgrim service. Those who were to be en the privilege of this office were subjected by him to cer-n tests that would demonstrate the possession or lack of ekness, humility, zeal, clearness in presenting the truth, and arge measure of love and self-control.

His instructions to the pilgrims were very simple. He ieved that few instructions were better than many. A grim, on starting out asked him, "Brother, have you some rk of instruction, encouragement or caution, to give to me t will prove helpful in the service?" He answered, "No; ther." Then thinking a while he said, "Yes, brother, I e. Be full of loving zeal and deep humility, and everything l be well." He was wont to say, "If you are in any diffi-ty or if you have a problem which you cannot solve, re-mber you always have an open ear and a willing hand e."

He allowed as much liberty to the pilgrims as the good the cause and themselves warranted. He allowed them choose their subjects and to use their way of presenting message, not wishing to interfere with their individuality, eving the Lord was directing with respect to each one. y such restrictions were made as were necessary for profit of the cause and its participants. Whenever correc-n was necessary, it was given in a remarkably sweet form. e of the pilgrims asked for too frequent vacations, alleging t he needed more time for study. Brother Russell, feeling t the brother should have had more zeal, suggested that the brother take a year's time off from the pilgrim service for study. The brother, catching the Pastor's meaning, immediately declared, "Brother, that would be a loss of too much time. I will go right on."

He was always on the alert to encourage others; and no pilgrim left his presence without being encouraged, if he was in an encourageable condition of heart and mind. When correction was needed, it was given with the greatest tact and leniency, allowances being made for good intentions. Whenever he had any changes to make, promotions or demotions in the service, they were not made from personal reasons, but because of the principles in the heavenly Father's Word. His course was that of completely sinking his will into the Lord's will and of searching to find out what that will was in relation to each pilgrim, that he might be able the better to help him in the good work. Whenever a dismissal from the work had been arranged for, it was done in the most tactful and quiet way, that others would not need to realize the reason, nor the pilgrim experience unnecessary pain. The person was in a very gentle and loving way invited to enter some other field of activity, to the glory of God and his own profit.

His attitude toward the pilgrim work was one full of encouragement to the pilgrims. One of his greatest services to them was his example of faithful service. This influenced them in many ways, even in tone and gesture. Undoubtedly the pilgrims will remember with joy the thought that as his first harvest work was that of a pilgrim, so his last harvest labor was pilgrim work.

But we are not to think that his official relation to the pilgrims was all there was in his relation to them. He was not an official simply, nor one that no one could approach. He was a most lovable and considerate person, always inviting confidence. In addition to his official relation he sustained a many-sided personal relation to the pilgrims. First of all, he was like a faithful father to them. Not having natural children, he was blessed by the Lord in begetting many spiritual children with the truth; even as the Apostle Paul said he did in the case of many. Brother Russell introduced many people into the Lord's family, and not a few of the pilgrims were among these. A pilgrim recently remarked, "I never consciously had a father until I entered the pilgrim service and came in direct contact with Brother Russell."

He was not only a father, but also an elder brother to the pilgrims, always ready to stand side by side with them. Therefore he was not regarded solely with the feeling that people should have for a father. As elder brother, he inspired the pilgrims with confidence in, together with respect for, himself. He was, furthermore, a true friend. He did not whimfully take one up today and drop him tomorrow. He was faithful to his friends with a loyalty based upon the good Word of God. Every pilgrim recognized that he could depend upon the friendship of his beloved servant. He was an affectionate companion.

Our dear Brother Sturgeon told us a little while ago how he showed his comradeship to the last. He was also a most sympathetic comforter. Any one in distress, especially spiritual distress, seeking comfort, would find in him an attentive ear, a sympathizing heart, a cheering word and an encouraging thought. By nature he was very richly endowed with sympathy; and by grace this was more highly developed than the majority of his other qualities. This enabled him to enter into the feelings of so many when they came with the things that pressed them sorely. This made him a sympathizing comforter.

Furthermore, this good servant of God was an optimistic well-wisher. He always put the best construction on everything. He gave each one credit for good intentions. His desires and expectations were that these beloved colaborers of his might have a glorious entrance into the blessed kingdom into which we feel sure that he has entered, who was called by the Lord not only "wise," but also "faithful." He was a cheerful helper. Nothing pleased him more than to serve others. He was continually thinking and planning how he could help by counsel, by example, and by deeds. Every rightly disposed person who came in contact with him was refreshed and encouraged. He was always thinking, not of himself, but of others. That is why his death was so glorious. He had thought that he would probably pass away as a martyr. In many respects his death has been more glorious than a martyr's; for to him was given the privilege not to allow a large measure of his life to be taken from him by violence, but to use up every ounce of his strength in service, for he died in the harness. Such a death was best for him. God will decide what kind of a death is best for each.

[Addressing the remains, the speaker said: O servant of the Lord, in prophetic type God called thee Eldad, beloved

of God. Beloved of God wast thou while in the flesh, art now in the spirit, and to all eternity shalt be. Thou hast been also beloved of God's people, art now, and shall forever be. Therefore we name thee Ameldad, Beloved of God's people.]

We can no longer pray for our brother, as we have, day by day, "God bless our beloved Pastor." But, beloved, we can pray with respect to him that God bless his memory. He is beyond the need of our prayers; but oh, beloved, let us leave a vacancy in our prayers where we were wont to p "God bless our beloved Pastor." Let us, in that place, p "God bless the memory of our beloved Brother Russell." among us will join with the speaker in the resolution daily pray in respect to him, God bless the memory of our belo brother? Oh, let the Israel of God everywhere daily pray BLESS HIS MEMORY!

"GOD FIRST—SELF-LAST"

BY G. C. DRISCOLL—DAYTON

No greater honor could come to me than to stand here as the delegate of the Dayton, Ohio, Ecclesia, who have elected our dear brother annually for many years as their beloved Pastor, whom we recognized as a special servant of God. He was doing a special work at this time, and we certainly learned to love him. For years I have been intimately associated with our dear Pastor as his publicity representative and for the Society. It has been my special privilege to arrange with newspapers in various countries for the publication of his sermons, and also to interview editors throughout the world in respect to his personal work, and, dear friends, as one who knew him intimately, I am glad to be here to say that he was nothing if not a thorough-going, conscientious, sincere Christian, whose greatest endeavor was to serve the Lord, the truth and the brethren.

I know that he has been assailed many times unjustly; and it was my special privilege often for at least seven years to defend his character. When his sermons were first syndicated, Brother Russell refused to permit his portrait to be used in connection with them. He was very modest in that respect. He felt that he was entitled to the privacy of his own picture; that it should not be paraded before the public. But the newspaper editors, who were glad to get his sermons, could not be ignored; and the demand was uniform that they should have it, that they should be privileged to publish it in connection with his sermon. Brother Russell finally gave his consent; for he came to the conclusion that by the publication of his picture, he would get a wider reading for his message, the message of God, the message regarding the kingdom. For this reason, and this alone, he gave his consent.

As for the picture, there has been no man in this age equal our dear Brother. He was an outstanding figure i crowd. No matter whether he was seated in a train or i street car or was walking on the street, people would s and turn around to get a better look. Many a time I h heard people say that he looked like the Lord, if ever a did. His very appearance widened his influence for the gl of God. As his influence grew, the opposition also grew, they learned to hate the picture because he stood for someth different from what they did. I remember one preacher s ing that he could not pick up a paper to read the news w out having Pastor Russell stare him in the face.

"FAITHFUL UNTO DEATH"

Now, my friends, this was all distasteful to our Brother. But the message of the kingdom was thus brou before the people, and he had evidences day by day, m times over, that the people were receiving a blessing. In t way he received a blessing also; and the use of his port gave the message of the love of God wider use in var ways.

Now that this noble face is soon to be covered to be no more, we can confidently say, "This mortal has put on mortality." This wonderful character was sown in weakn but we are sure that it was raised in power. He has se us in many ways. His picture has also served us in m ways in the past; and I am sure if we give the coöpera which we now shall have the opportunity to give, by Lord's grace, we can still use his personality and his pic possibly more than in the past.

"BLESSED ARE YE WHEN MEN SHALL REVILE YOU"

BY FRANK W. MANTON—TORONTO

Unexpectedly I have the honor of representing the Toronto, Ont., Ecclesia here this afternoon in paying the last tribute of esteem to the memory of our Beloved Pastor. Three hundred or more of the Toronto Ecclesia, together with many sympathizers, are rejoicing today in the fact that our Beloved has triumphantly finished his course.

But we have no apologies to make for sadness. We remind you of our Lord, when at Bethany at the tomb of Lazarus; we read that even "Jesus wept."

Under the circumstances you will pardon a personal reference. About nine years ago I was brought into contact with the truth, and accepted it in a measure, as most of us do at first, reservedly. I was prepared to meet our Beloved Pastor on his first visit to Toronto after my contact with the truth with some degree of prejudice. We had heard so much about "Brother Russell" that we had considered it in a large measure a form of hero worship; and not being a hero-worshiper, I received him with these thoughts in view.

Being invited to dine with him at the hotel with other friends, I was on the alert to find, if possible, some flaw; but, to my great surprise, I never met a character in every way so beyond reproach.

Immediately after dinner, having to take the car for the public meeting, I endeavored to carry his hand-bag, but he was too quick for me. Before the day was over my prejudice had melted as the hoar frost before the morning sun.

Another incident which impressed me happened some years ago. Sitting at my desk one day, I received a telegram: "Will you serve as Chairman at my Ottawa meeting?" I thought, Now I have found him in a mistake! He had never heard me speak in public, because I had never attempted to do so. I did not reply to the telegram for several days, meantime counseling with my wife.

I overcame my hesitation and wired back, "Yes." After the telegram had gone and the end of the week had c and it was time for me to go, my wife pointed out that t was something in Brother Russell's telegram that I had looked. I tried to ignore that fact, but after the discour Otawa, when our Beloved Pastor was bowing himself off platform, he lifted his hands and said, "Mr. F. W. Manto Toronto, will lecture in the Family Theater here next Su afternoon."

Dear friends, I was not an elder, I had never spoke public, and I thought, I have him now; he has again ma mistake! I struggled with my feelings during the follo week—almost struggled myself out of the truth. Dear fri he did not make a mistake in the Lord's sight. I am I am striving to do my best in his service, and if it ha been for our dear Pastor's keen insight, I might never had this privilege.

The third and most vivid impression was made upo by our Pastor recently. You were all moved to indigna no doubt, when you learned that the gates of Canada unjustly closed to our dear Pastor. I had the hon standing with him in the Toronto Union Depot when was received that he would not be allowed to address fu public meetings in Canada.

The righteous indignation of those present there stirred; we wanted to demand what right the autho had to shut out a Christian gentleman who had in no wa honored himself or his cause, and who had every rig speak. He merely said, "I will not go where I am not w If they want me, I will come." There was not the least of resentment in his words. We were rebuked, by hi ample, for our resentment. We had been tempted to re the life-rights which we had laid down in sacrifice; we not citizens of that country, but of the heavenly one!

Especially would I bring to the notice of the elders

rious ecclesias at this time the beautiful picture of "The eep in the Storm"—how they huddled together, head to d, for safety and protection. Let us keep this in mind. was the first thought that came to me when I fully realized t our Beloved Brother had passed beyond the Veil. The next ught was of joy, born of the assurance that he is now part of the glorified body of The Christ, and beyond the reach of his enemies!

"Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven."

SORROW AND JOY COMMINGLED

BY J. T. D. PYLES—WASHINGTON, D. C.

In the city of Washington, whence I came, there are many l hearts today, on account of the loss sustained in the death our Beloved Pastor. Not only several hundred Bible stu- nts who diligently search the Scriptures, aided by his writ- s, but many thousands of others, recognizing the grandeur his character, mingle their tears together. Sorrow and joy mixed; for we are mindful that he has finished his course, t he was faithful, and therefore must now have the pro- sed reward.

I have known Brother Russell intimately for twenty years. has many times been a guest at my home, and I have also n a guest at his home. I was privileged to be associated h him for four months in a tour around the world; I lived h him, day and night, under varied circumstances; he was a gentleman, aye, more, a Christian, a highly developed Christian; in fact the most highly developed Christian I ever knew, a noble representative of our Lord. I loved him in life, I honor him now in death, and pay tribute to his memory.

His STUDIES IN THE SCRIPTURES will continue to make luminous the Bible. The Associated Bible Students throughout the earth will continue to look to Brooklyn as heretofore, thankful to our Lord for the wise provision our Beloved Pastor has made for the perpetuation of the work. Confidence and loyalty will be manifested by all true children of God; for the truth is as precious to us today as it ever was. It came from our heavenly Father through our Lord Jesus, and was made plain, by his servant, our dear Brother Russell, whom we all highly esteemed in love for his works' sake.

"HE BEING DEAD—YET SPEAKETH"

BY C. A. WISE—INDIANAPOLIS

We bring to you on this momentous occasion, the love l sympathy of the church at Indianapolis, many of whom ve known and loved our Beloved Pastor, and for years have n loyal to him—their teacher and friend. Now that he s been taken away, we have resolved to stand shoulder to ulder and to hold high the banner of our King, whom our stor so dearly loved.

Twenty-five years ago it was my privilege to meet for the st time the few Bible students who met yearly in Allegheny the Memorial season. There at the home of our brother we re privileged to meet him who has now sacrificed his life the truth he so dearly loved.

As years passed, we became more closely associated with him, as we were enabled to see in him that wonderful Christ-like character which has been a source of great blessing to many, our love and respect for him increased. We have never been disappointed in him.

As our studies in the Word of God progressed, perplexing questions continually arose. These we were privileged to take to him; and like the disciples of old our own hearts burned within us as we listened to his clear and beautiful unfolding of the Word of God. We thus learned that we were sitting at the feet of God, and also the greatest Bible scholar since the days of the apostles.

His kind, loving words and noble deeds will live on; and "he, being dead, yet speaketh."

MUST LOYALLY CO-OPERATE

BY DR. L. W. JONES—CHICAGO

No greater honor could be accorded me at the present ne than to be here to speak a few words of tribute to the mory of our dear brother. My relationship to him has n different in some respects, perhaps, from that of any er individual; for I have been closely associated with him a great while. Many a time I have stood on the platform l introduced him to various audiences in this country and oad. I am glad to be here at this time to say a few rds.

For ten years my work in connection with the Convention ports has brought me in close contact with Brother Rus- l and the work of the Society in general. Our understand- has been thorough on this matter. Then, too, I have veled extensively with him as his secretary on various ps, particularly in connection with the world tour in 1912, en for four months we were closely associated. Many times ther Russell discussed with me his personal and private airs, as well as the work in hand; and I desire to say that one aim was to seek to do the will of God, and in it all he ognized that the work he was doing was not his, but Jeho- 's.

When the friends in Chicago learned through the news- paper reports that Brother Russell's death had taken place, they could not believe their ears and eyes, and repeatedly called me up to verify the reports. As soon as we told them, "Yes, it is true that our dear Pastor has gone beyond," immediately they would say, "Brother, now we must keep close together. We must put our shoulders to the wheel. We must loyally coöperate." It did me much good to see the faith of the brethren and know that they would stand loyal to the truth. Therefore at this time I voice the sentiments not only of the Chicago church as a whole, but of the various classes in the vicinity of Chicago, numbering about twelve or fifteen. Their determination is to stand loyal and faithful to the new organization and to coöperate with it in every possible way. They realize that our dear Pastor has opened before us the Scriptures, and has made them so plain that everything necessary for the making of our calling and election sure, has been laid before the faithful and loyal, that we may press on to a glorious consummation, even unto death, as he did. It is our determination to be more loyal, more faithful, that we may promulgate this glorious Gospel—"glad tidings of joy"—in this harvest work which he so grandly started, which he so faithfully carried on until the great God whom he served said, "Enough, come up higher!"

LEFT THE STORE-HOUSE FULL

BY INGRAM MARGESON—BOSTON

The Boston Class of Bible students were greatly shocked en the news came over the wire telling of our beloved stor's death, or home-going. We felt such a sadness and eliness; yet our hearts rejoiced to know that our dearly be- ed Brother had been changed from a human to the divine ure; that his has been the blessed privilege of entering into presence of the King of kings, even into heaven itslf. Yes; how blessed! He has gone to be forever with the Lord. We keenly feel our loss. He whom God had been pleased to use as our light-bringer and comforter can no longer give personal words of comfort and advice. Yet, by divine Providence, so much has come to us from his pen we feel the store-house has been left filled with food; and our desire is to partake of this provision, doing our part in telling out the Gospel mes-

sage, which is good tidings of great joy, and which shall, thank God, in due time be known by all people.

A special meeting of the Boston church was called almost immediately, and from four to five hundred quickly came together. Resolutions were unanimously passed, expressing our sincere Christian love and sympathy for all the bereaved ones throughout the world, and in a special way to the dear Bethel Family and Tabernacle workers. All were commended to God for his special care and blessing. The words of the Apostle comfort us: "My God shall supply all of your need, according to his riches in glory by Christ Jesus."

As a personal testimony, I wish to state that it has been my privilege to travel with our dear Brother Russell for days, weeks and months at a time, both in America and during journey around the world. My greatest impressions w how implicitly he trusted the Lord in everything! Whet on a train, steamboat or at hotel, before taking us the da work, he would kneel and ask God's blessing and help. shall never forget his ceaseless and untiring love for all church, ever trying to enlighten and comfort them, even l ing down his life for the brethren when his body was worn racked with pain. He would never murmur nor complain, would say, "We have it so much easier than did the apost and our dear Lord." WHAT AN EXAMPLE HE HAS LEFT U Truly he has earned the victor's crown.

MOULDED THOUGHT OF MILLIONS

BY A. I. RITCHIE—NEW YORK

Our Pastor was very dear to the Bethel Family. He was a loving, yet just head over the Home, and all the members of the Family had ready access to him with their perplexities and troubles. It was interested to notice how almost all went away from these interviews smiling, as if all difficulties had been cleared up. He seemed almost intuitively to understand; and was always sympathetic and tender, even when he himself was suffering great pain.

When I read his DIVINE PLAN OF THE AGES in 1888, it answered all my questions; and as I continued to read my love and admiration for him increased, though I never met him until 1905. My later years of close association with him were a constant inspiration to me. The better I knew him, the better I loved him. He was the best man I ever saw, and I never expect to see his equal. There is none like him.

He entered so fully into our lives that there might b danger of thinking of him as belonging peculiarly to Bethel Family, or to the New York Ecclesia, or at least to Bible students of America. But he was broader than these; he was loved and respected by Bible students and tr seekers the world over. He was also respected and loved devout Jews in almost every part of the world, and hel much to revive their faith in their Bible promises.

Besides all this I am convinced that he did more to mo public thought—especially in the religious world—than other contemporary religious leaders. Very few now beli the doctrine of eternal torment; thanks to his efforts! brought many other religious truths to light.

OPENED OUR EYES OF UNDERSTANDING

BROTHER C. J. WOODWORTH—SCRANTON

Our dear Redeemer taught us that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The words that our Redeemer himself spoke were especially precious to our brother, so that the Lord's slightest word or act spoke volumes to him. One little point he explained in reference to the man whose eyes the Lord opened. The Lord spat upon the ground; and out of the clay and the spittle he made an ointment, with which he anointed the eyes of the blind man. Then the man washed in the pool of Siloam, and returned seeing.

Brother Russell calls our attention to the fact that this illustrates how the spirit of the Lord, coming out of mouth, comes down and mixed with the clay of earth; thus that clay, if plastic enough, can be applied for the op ing of the spiritual eyes of those that were born blind. so today, all over the world, throughout the countless a of eternity, men and women can rejoice that Jesus our Sa and Redeemer used this clay before us here to bring us of the kingdom of darkness and into the kingdom of G dear Son. Praise his name for the blessings brought to through our dear Pastor.

"REPRESENTED ALL THAT WAS NOBLEST, HOLIEST, BEST"

BY D. KIHLGREN—MASS.

The Ecclesia at Springfield, Easthampton and Holyoke, Mass., wish me to express to you their heartfelt sympathy and Christian love.

Our beloved Pastor's death has aroused in our hearts all that is noblest, holiest, best. We rejoice unselfishly that his labors are over, and that he has entered into his rest and reward. We sorrow as we feel keenly the loss of his faithful ministry. We sympathize with one another in our bereavement, and especially with those closest to him in his labors. We feel an increased concern for the continuance of the work he was God's instrument in carrying forward. We are resolved that by God's grace we shall be inspired by our beloved brother's life and teachings to greater faithfulness.

It was my privilege to know our Pastor upwards of twenty years, and his personal example was perhaps even more inspiring than his teachings. He never worried, was never patient. His peace of mind was wonderful.

Our beloved Pastor took a genuine, personal, interes all of the Lord's people. He rejoiced in their progress, treasured their interesting experiences in his wonderful m ory. To illustrate: When on the way home from a one convention he asked one of our number: "Is old Bro K——— living yet?" "Yes." "Kindly give him my C tian greetings and tell him that I remember the testimon gave in Allegheny some twenty years ago."

Brethren, our beloved brother has left us a noble exa Shall we not follow him, as he followed Christ? Shall w lay down our lives for the brethren, as he did? By grace we will! May our end be as his!

RENEWAL OF CONSECRATION DAILY

BY DR. E. A. McCOSH—DETROIT

I esteem it an honor to be here on this occasion. I wish to convey to you from the Detroit church their greeting and their desire to let you know that they will be loyal to the memory of our dear Pastor.

It was my privilege to know our dear Brother personally; and I wish to state one thing with regard to him that possibly not all know. For years he suffered with a peculiar ailment, which rendered him very, very weak at times; and he could hardly go on with his discourses for pain. We can better appreciate the wonderful character of our be Pastor when we know that he was usually under stress pain. I prescribed for him at one time; but when two after, I asked him if he had taken the medicine, he rema "Dear Brother, I have not had time."

If our beloved Pastor, now glorified, has shown us a wonderful example of cheerfulness and long sufferi behooves us to follow faithfully in his steps. The acti the Detroit class, taken at the testimony meeting Wedne

s in the nature of a renewal of their consecration, and ey determined to renew it daily to the cause for which our ing Pastor so loyally laid down his life.

We wish to assure those whom the Pastor has left in arge of the Society's affairs of our loyalty and of our olution to be good soldiers of Jesus Christ at all times. When a vacancy comes to the ranks, let us press together the harder, shoulder to shoulder, and close it up as best we can. Let us crystallize our character, so that we may be able to endure all things, for God will cause the wrath of man to praise him and will prepare us for his presence by means of reproaches and persecutions, which probably await us.

BURY OUR SORROW IN SERVICE

BY C. B. SHULL—COLUMBUS

As a representative of the Columbus, Ohio, Ecclesia, I ing you their fervent Christian love and an expression mutual joy and sorrow. We rejoice in thinking of the nscendent happiness our beloved Pastor is now realiz- in its fulness, because of his faithfulness even unto ath; and we resolve by God's grace to bury our sorrow in e service of those who are yet hungering and thirsting for s true message.

I feel sure that I am voicing the sentiment of the Columbus ss when I assure you that we are determined, with divine lp, to carry on the work which our beloved Pastor has t with us, and we wish to coöperate to the fullest extent th Headquarters in the further smiting of Jordan.

How glad I shall be to tell the dear friends at home of the nderful manifestation of the spirit of Christ which I have witnessed here—how well you have all learned your lessons in this most wonderful school in the world, with a real, kingly priest as teacher.

What an exemplar of our Lord Jesus Christ we had in our beloved Pastor! But God has called him home; and it now remains for each of us to demonstrate to the Lord how well we have learned our lessons.

On one occasion our beloved Pastor was telling me of the order and system at Bethel. He said, "Business men were glad to employ clerks who received their training in my stores years ago, and I am now wondering, Will others be asking for help because of the wonderful privileges enjoyed in this training school?"

May God help us to respond heartily to the call and be faithful even unto death!

REJOICING IN OUR PASTOR'S VICTORY

BY E. W. V. KUEHN—TOLEDO

I deem it a privilege and an honor on this occasion to er a tribute of love and esteem in memory of our departed other and Pastor. The grandest, noblest character of our y, whose life has been, and ever will continue to be, an spiration for us to follow him, as he followed Christ.

To have known and understood him, as was my privilege r twenty-seven years, and of late years most intimately, was love and respect him for his noble Christian qualities.

Like the Apostle Paul's, the laying down of his life in e Master's service must have sent up a very rich perfume, d his sacrifice a sweet odor to God.

Eminently chosen of the Lord (Matthew 24:45) to serve e "household of faith with meat in due season," and elsewhere (Ezekiel 9:2,11) described as the "man in linen with the writer's ink horn at his side," HE HAS DONE AS HE WAS COMMANDED, finished the work given him to do, and has entered upon his reward, leaving us who remain a noble legacy of privilege in continuing the Society's work.

In this connection I voice the sentiment of the Toledo (Ohio) class as expressed in a telegram forwarded to the Society on November 1st, as follows: "Greetings! Scriptural consolation; sympathy. We loved our dear Pastor, and keenly feel our loss, but realize our Father doeth all things well. We rejoice in our dear Pastor's victory. His faithful loyalty is an inspiration; and we are determined to coöperate with you in the kingdom work with renewed energy."

ORATION AT EVENING SERVICE

BY J. F. RUTHERFORD

Charles Taze Russell was loyal to God, loyal to Christ sus, loyal to the cause of Messiah's kingdom. He was loyal the core—yea, loyal even unto death. God has declared his Word that loving loyalty to him is the price of great- t riches. Pastor Russell has received his great reward. is a wonderful thing to receive the approval of God, the eat and mighty Creator of the universe, the all-wise, all- werful and all-loving One. In his Book, the Bible, God s made favorable mention of certain men; and in every stance that favorable mention has been because of their ving loyalty to him and his cause of righteousness. When d's record concerning the church is fully written, the people ll find that Charles Taze Russell not only has received vorable mention from God, but has been born in Zion—a mber of the royal family of heaven. (Psalm 87:6) The almist has assured us that this is especially true of those o are faithful unto death. What a wonderful privilege will be for the world to have the real truth concerning rtyrs to the cause of righteousness.

We who have come into closer contact with Pastor Rus- ll, and who knew him as he was, are privileged by the Lord know these things in advance of the world. Happy is r lot to thus be favored of God.

Lives of great men stand as monuments in the earth. lently they beckon to those who are hurrying in the mad rush human affairs, and say, "Stop and learn wisdom."

The greatest man that has lived since the Apostle Paul s passed from the earth. We have come aside this evening m the busy rush of this great city to pay tribute to the mory of Pastor Russell. Let us in calmness and sobriety k to know why this man was great, why we say with h assurance that he had the approval of God.

God's laws are fixed and unchanged. To all of his intelli- nt creatures he says, "Obey my laws, and receive my ap- oval and blessing. Take a different course, and you will l to receive my blessing." Pastor Russell walked with the rd in harmony with his law.

PASTOR RUSSELL'S SEARCH FOR TRUTH

Nearly 65 years ago, a child was born in Allegheny unty, Pennsylvania. His parents christened him Charles Taze Russell. His parents loved God and sought to obey him. The parental influence was good for Charles. They trained the small twig; and it grew in the direction of the Lord. Early he became a Christian.

But like other good, honest, conscientious Christian men and women, his parents had been taught the man-made creeds of the church nominal. Young Charles was taught that God is great and good, yet that he had made all men inherently immortal, and had provided a lake of fire and brimstone in which he would eternally torment all except a few whom he had predestinated should be saved. The honest heart of the lad revolted against such a horrible thing; and he in substance said, "I cannot believe that there is a just and wise God who would do such a thing to a poor, unfortunate human being." Forthwith he forsook the religion of the creeds; but while he was investigating other religions, his mind was turning to the Lord in an inquiring manner. Then he said, "I will study the Bible, and see whether or not it teaches that God has such an arrangement."

True to his inborn character, he honestly and prayerfully searched the Scriptures. To his astonishment and joy he found that the Bible is God's great Word of Truth; that God has a great plan of salvation, provided by him before the foundation of the world, which shall ultimately result in the blessing of human-kind. From the Bible he learned that God created the father of the human race—Adam, the first man—a perfect being, gave unto him a perfect wife, placed him in a perfect home under perfect conditions, and advised them that obedience to the divine law would enable man to maintain this condition of perfection; that Adam violated the law of God and was sentenced to death; that he was then driven from his perfect home into the unfinished earth; that God permitted him to live for 930 years after he had been sentenced to death; that while undergoing this sentence, Adam, for the first time exercised his power and authority to beget children; that by the law of heredity all of his children were born in sin and shapen in iniquity, and hence all came under the effects of the just penalty that had come upon the father—"that as by one man sin entered into the world, and death by sin, so death has passed upon all men, for all are sinners";

that ultimately the whole human race would perish from the earth (death meaning destruction); that man is a soul; that he does not possess one; that the soul consists of the body and the breath of life—the life principle—and these being separated, the soul is dead.

HIS SEARCH REWARDED

Then he learned that God had lovingly provided a plan of redemption of man from this condition of death—that God so loved the world that he gave his Only-Begotten Son, that whosoever would believe in him should not perish, but have life everlasting—that Jesus, having a pre-human existence as a spirit being, was made human and grew to manhood's estate, in order that he, by the grace of God, might give his own perfect life whereby the purchase price would be provided for the redemption of Adam and all his race—that he died upon the cross and provided this price—that he was raised from the dead, no longer a man, but now divine, and that he ascended into heaven, there to use the merit of his human sacrifice according to the will of God—for the blessing of mankind.

Furthermore, he learned from the Scriptures that the Lord Jesus would return and establish a kingdom for the blessing of mankind; that in the interim between his resurrection and his second coming, God has been and is holding an election for the purpose of selecting from amongst men those who shall be associated with Christ Jesus as members of the royal family, and who, together with their Head and Master will be the instrument through which Jehovah will bless all human kind with the privileges of life, health and happiness; that the terms of this election are that everyone who desires to run for such a prize must believe on the Lord Jesus Christ and consecrate his life—his all—to the service of the Lord; that those who would participate in the first or chief resurrection, and be made kings and priests unto God and unto Christ and reign with Christ for the blessing of mankind.

This wonderful story of the love of God filled the heart of young Russell. He readily and joyfully consecrated his all to the service of the Lord, and continued faithful in that service even unto death.

Charles Taze Russell loved his fellow-men. Seeing the great truths contained in the Bible, he said, "I must preach these to my fellow-creatures; I must use all my power to lead the people out of darkness, that they may see the love of God." Vehemently he declared, "If the Bible does teach that eternal torture is the fate of all except the saints, it should be preached—yea, thundered from the house-tops weekly, hourly, daily; if it does not so teach, the fact should be made known, and the foul stain dishonoring God's holy name removed."

With a strong physique, a fertile brain, and a brave heart, wholly devoted to the Lord, he consecrated and used all of his power to teach man the great message of Messiah's kingdom and the blessings which it will bring to the world.

Early in his manhood he possessed a fortune of no mean size. He spent it all that the minds of men might be enlightened and their hearts made glad. Early in his battle for righteousness he spent, out of his own private fortune, forty thousand dollars in this great city of New York for the publication and free distribution of a booklet setting forth clearly the truth concerning the doctrine of the Hell of the Bible, that all might learn that Jehovah is a God of love.

Other Christian people, sadly aware of the fact that they were not receiving spiritual food in the various churches to which they had attached themselves, had the eyes of their understanding opened by reading their Bibles in the light of the explanation thereof given by Charles Taze Russell. Gladly they began to support him and the righteous work in which he was engaged. Without solicitation or invitation, they joyfully brought forth their money and said, "What can we do to have part in this glorious work which you have begun?"

More than thirty years ago, a congregation of Christian people formed in Pittsburgh, Pa., selected Charles Taze Russell as their Pastor; and he served that congregation continuously as Pastor to the end, being able, however, to visit them only occasionally since the removal of the WATCH TOWER BIBLE AND TRACT SOCIETY headquarters to Brooklyn several years ago. He wrote and published a series of books—STUDIES IN THE SCRIPTURES—in six volumes, which turned a great flood of light upon God's Word. Millions of these have gone into the homes of men throughout the earth, bringing gladness to their hearts. For more than thirty years he edited and published a semi-monthly journal, THE WATCH TOWER AND HERALD OF CHRIST'S PRESENCE, wholly devoted to the cause of Messiah's kingdom. Be it known that this is the only publication on earth that has ever announced the presence of our Lord. The Lord Jesus promised that at his second coming, which should be invisible to human eyes, he would have o wise and faithful servant whom he would make ruler over his goods to give meat to the household of faith in due se son. Christians throughout the world who are familiar wi the work of Pastor Russell readily recognize that he has be that wise and faithful servant of the Lord.

The work grew to great proportions; and desiring that might be conducted in a systematic manner and perpetuat after his death, he organized the WATCH TOWER BIBLE A TRACT SOCIETY—a corporation, the charter of which was wr ten by his own hand and is admitted, by men who know, be a most remarkable document. Through this channel he h promulgated the message of Messiah's kingdom to all t nations of the earth. Branches of this Society have been tablished and are maintained in the countries of Great Brita Germany, Finland, Norway, Sweden, Denmark, Switzerla France, South Africa, Australia, and in many other parts the world. His publications have been translated into 34 d ferent languages, and millions of copies have been supplied f to the people by means of money joyfully contributed by th with him who love the Lord and his cause of righteousness, a who are looking with joy to the establishment of his kingdo

Pastor Russell traveled and preached to the people throu out the world. He was elected Pastor of the Congregat at this Temple, and of the Brooklyn Tabernacle, of the L don Tabernacle, of the Temple Congregation at Washingt D. C., the Congregation at Pittsburgh, the Auditorium C gregation at Chicago, the Congregation at St. Louis, Los geles, and those in many other parts of the world. These visited during regular intervals, to encourage and comfort help them. During the past few years his sermons have only been heard from the platform, but have been publis in approximately four thousand papers; and in practice every home of the United States and Canada Pastor Rus is known. He did a greater work for the cause of Messi kingdom than did any other man that ever lived on the ea

HIS DYING HOURS

A few weeks ago he started on a trip to the Pacific Co preaching every evening, and traveling throughout the mainder of the night and of the day. His last sermon preached to the Congregation at Los Angeles; and being weak to stand, he sat throughout the discourse. He left Angeles Sunday evening on his return to Brooklyn, and rap grew weaker. Seven hours before his death, addressing traveling companion, Brother Menta Sturgeon, he said, "M me a Roman toga." Using the bed sheets, Brother Sturg made a toga, which Brother Russell put on himself. He st erect for a moment, and then lying down on the couch in Pullman drawing room, closed his eyes, thus in symbolic guage speaking of death. A great deal of the Bible is wri in symbolic language, and it was quite appropriate that should speak his last message in symbols. It is interes here to know what a Roman toga symbolizes: Augustus' Laureate, said, "It is by the toga that the royal natio recognized." The word toga means a covering garment (w robe). It was the official robe of higher magistrates, pr and of persons discharging vows, and was worn on sp occasions, such as celebrating a triumph.

We are reminded of the last experiences of the Ap Paul, who traveled with his beloved companion Timothy, w he called his son—not a natural son, but, as St. Paul st he had begotten this young man in the spirit. Likewise tor Russell begot Brother Sturgeon in the spirit, in tha brought Brother Sturgeon to a knowledge of the divine Shortly before St. Paul's death he wrote, "I am now ready offered up, and the time of my departure is at hand; I fought a good fight, I have finished my course, I have kep faith; henceforth there is laid up for me a crown of right ness, which the Lord, the Righteous Judge, shall give m that day; and not to me only, but unto all them also love his appearing." (2 Timothy 4:6-8) Our dear Br Russell not only loved the appearing of the Lord Jesus above all men on the earth he declared the presence o Master. Brother Russell was a very modest man and exalted himself. It was exceedingly difficult to get hi speak of himself. He chose, therefore, a symbol whic could afterwards interpret to speak practically the same spoken by the Apostle Paul. By wearing the toga Br Russell in effect said, "I have fought the good fight; I triumphed and shall be received as a member of the family of heaven."

What a wonderful example and inspiration for the members of the body of Christ this side the veil to earn strive to receive the approval of the Lord!

This evening we see here lying, silent in death, the

ch he so faithfully used to the last. But he is not dead! Paul wrote, "Behold, I show you a mystery: We shall not sleep, but we shall be changed, in a moment, in the twink- of an eye." (1 Cor. 15:51, 52) God's Word points out t the resurrection of the saints would take place at the sence of the Lord and before the inauguration of his king- ı; and the Scriptures clearly teach that this resurrection ıow in progress; that our dear Brother and Pastor sleeps in death, but was instantaneously changed from the human the divine nature, and is now forever with the Lord—glori- ous reward for a true and faithful servant of our Lord Jesus.

It had been announced that he was to speak in this Temple tonight. God had directed otherwise! Brother Russell had prepared a sermon to preach to you, and I am sure you will be glad to hear it. The lips of the body he used on earth are silent, but his words yet are spoken. By God's grace it is my privilege here to be used, and to speak forth to you the message which he left. My friends, give heed, if you please, while I read this message to the church and to the world. Behold, how appropriate the subject:

PASTOR RUSSELL'S SERMON

"THE MORNING COMETH AND A NIGHT ALSO"

HE NIGHT WAS LONG—ITS SORROWS AND TEARS WERE MANY—GOD'S PROMISES ALONE ILLUMINATED IT—THE MORNING HERE AT LAST—A WONDERFUL DAWNING—THE DAY TO BE STILL MORE WONDERFUL—PROOFS ALL ABOUT US CONSIDERED—A BRIEF NIGHT OF TROUBLE SETTLING DOWN—ALREADY BEGUN IN EUROPE—AFTER IT A GLORIOUS SUNBURST.

"Watchman, what of the night? . . . The morning cometh, and a night also."—Isaiah 21:11, 12.

"The literature of the world shows that intelligent men e refused to believe that the divine purpose in the creation our earth has yet been attained. Continually we find erences to 'the morning of the new day,' to the 'golden age,' , etc. Yet not to the longings of men's hearts, but to the mises of our God, do we look for real instruction on this ject. The Bible most emphatically declares that the entire iod of human history thus far has been a night time.

"The Prophet David explains, 'Weeping may endure for a ht, but joy cometh in the morning.' (Psalm 30:5) Thus phetically, we are assured that there will be a morning se glory, brightness and blessings will fully compensate all the dark shadows of the night time past. Our text is ther prophecy along the same line. The message of the d is, 'The morning cometh.' St. Paul writes that up to his e the world had been under a reign of sin and death, not ler a reign of righteousness and life. (Romans 5:21) He nts out also that the day of the Lord will come, and l come gradually, stealthily, taking the world unawares— a thief in the night.'—1 Thessalonians 5:1-6.

All of the apostles assure us that it is not God's purpose permit the reign of sin and death to continue forever. They us that the divine program is that Messiah, in the Father's ointed time, will take to himself his great power and reign ıg of kings and Lord of lords—putting down sin and every l thing, uplifting humanity and granting a divine blessing ere for six thousand years there has been a divine curse. Bible writers explain that this does not signify a change the divine purpose, but that God had planned this thing in iself from the foundation of the world; and that although had permitted sin to enter and death to reign, he had de fullest provision for the Redeemer to die for our sins l eventually to become the Restorer and Life-giver to Adam l his race—to as many of them as will accept everlasting on the divine terms.

"The apostles tell us that during the 'night time,' since us' death, God had been doing a special work—selecting m mankind a special class, a saintly few—'the church of first-borns, whose names are written in heaven.' These are taken from any one nation or denomination. This 'little k,' to whom it is the Father's good pleasure to give the gdom (Luke 12:32), is composed of all the saintly follow- of Jesus, who walk in his steps in the narrow way during s Gospel age. Their experiences are to qualify them for ociation with their Redeemer in his Messianic kingdom. ir trials, their obedience and their sufferings for righteous- s' sake are to work out for these a far more exceeding and rnal weight of glory. Suffering with the Master for the th's sake in the present life, they are to share his glory, ıor and immortality in the life to come. They are to be his ıt-heirs in his kingdom.—Galatians 3:29; 2 Timothy l, 12.

THE KINGDOM SUNRISE NEARING

"Amongst the Lord people even, few yet understand that us distinctly teaches that the 'Sun of Righteousness,' which l arise with healing in his beams and whose light will con- ute the new day, will be composed of the church of Christ rified—changed from human to divine nature by participa- ı in the first resurrection. Our Lord Jesus tells this in parable of the wheat and the tares. He declares that in end of this Gospel age all of the wheat class will be gath- l into the heavenly Garner, and that 'then shall the right- s shine forth as the SUN in the kingdom of their Father.' atthew 13:43) We must not think, however, that this sig- es the church without the Redeemer, but must remember t Jesus is 'the Head over the church, which is his body.'— hesians 1:22, 23.

"How wonderful, how beautiful, how appropriate are the word-pictures of the Bible! No one but the Lord knew of the great divine plan. No one but him, therefore, could give these pictures of its development. In various terms and figures of speech the Bible attempts to give us a little glimpse of the glorious conditions of that day. The new day and the kingdom will be 'the desire of all people.' In that day the righteous will flourish, and evil-doers will be cut off from life. During that thousand-year day of Messiah's kingdom, Satan is to be bound, 'that he may deceive the nations no more.' (Revelation 20:2, 3) Landlordism will come to an end; for 'they shall not build and another inhabit; they shall not plant and another eat the fruit thereof,' but 'shall long enjoy the work of their hands.'—Isaiah 65:22.

"The earth is to yield her increase. (Psalm 67:6) Streams are to come forth in the desert; the solitary places are to be made glad. The entire earth is to become like the Garden of Eden. It is God's footstool, and he declares that he will make it glorious. It is not to be burned up with literal fire, as once we supposed. It is to 'abide forever.' (Ecclesiastes 1:4; Psalm 104:5) 'He formed it not in vain; he formed it to be inhabited.—Isaiah 45:18; 66:1; 60:13; 35:1, 7.

WONDERFUL FOREGLEAMS OF LIGHT

"The most wonderful thing that the Bible tells us respecting that new day is that it will bring great intelligence and enlightment to every creature. The light of the knowledge of the glory of God shall fill the whole earth as the waters cover the face of the great deep. (Isaiah 11:9; Habakkuk 2:14) And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest, saith the Lord.' (Jeremiah 31:34) Ultimately every knee shall bow and every tongue shall confess, to the glory of God.—Philippians 2:11; Isaiah 45:23.

"What an enthusing prospect the Bible holds out before the church and before as many of the world as can exercise a measure of faith to believe! The world indeed sees to some extent that great blessings are coming; but just what these are and how they are to come mankind knows not; for the world by wisdom knows not God.' (1 Corinthians 1:21) The worldly wise have rejected the Bible and do not trust it as a Revelation from God. Thus the wise are caught in their own craftiness. (1 Corinthians 3:19) Their boasted wisdom ensnares them and blinds them to the divine revelation.

"Nevertheless, some of our greatest thinkers—Mr. Edison and others—are rapidly seeing that the world is just on the verge of the most wonderful inventions and knowledge, which will transform the face of the earth and the people thereof. They are corroborating the Bible unwittingly; for they believe it not and know not the character of its messages.

THE DAWNING BEGUN IN A. D. 1874

"Let us not stop now to discuss the darkness of the night and its weeping. Let us awake, and take note of the fact that the dawning of the new age is already here. For the past forty-two years we have been in it and enjoying many of its blessings. But those blessings came so stealthily—'like a thief in the night'—that few recognize their import. Some few have been calling attention to the fact that we have been in the Millennial dawn since 1874.

"Bible chronology quite clearly teaches that the six thousand years since Adam's creation have ended—six great days of a thousand years each, mentioned by St. Peter—'a day with the Lord is as a thousand years.' (2 Peter 3:8) Now the great seventh day, also a thousand years long, has commenced. We have been enjoying its dawning. It is to be a grand day! What wonder if the dawning be remarkable!

"It may surprise some to be told that the past forty-two

years mean more to the world in increase of education, increase in wealth, increase of all manner of labor-saving inventions and conveniences, increase of safeguards and protections for human life, than did all the six thousand years which preceded them—many times over. The world has probably created a thousand times as much wealth during these forty-two years as during the entire six thousand years preceding. Yet these changes have come so gradually that few have noticed them.

FULFILMENT OF PROPHECY EVERYWHERE

"Forty-two years ago man labored from sun to sun; today we are rapidly approaching an eight-hour day. Forty-two years ago nearly all the labor of the world was done with sweat of face; today it is nearly all accomplished by machinery. Forty-two years ago the sewing-machine was just reaching perfection; today it is everywhere indispensable. So with the thousand household conveniences. So with nearly all of our sanitary and plumbing arrangements. So with farming implements. Reapers and binders, mowers, automobiles, gas engines, etc., etc., all belong to these forty-two years. In our cities the modern conveniences are wonderful. Solomon in all his glory never even dreamed of such things as the poorest human being in America may enjoy!

"Prophecies respecting streams in the desert and the wilderness blossoming as the rose are having fulfilment—not miraculously, but in harmony with the divine order of an increased intelligence amongst men. Artesian wells are being drilled, irrigating canals constructed, not only in the Western part of the United States and Canada, but also in far-off Mesopotamia. The results are marvelous. Land previously not worth fencing is valued at $500 per acre today. The increase of knowledge has been supplemented by governmental arrangements for the distribution of that knowledge amongst the people. The soils of various localities are being analyzed at public expense; and the tillers of the soil are given knowledge as respects what kind of fertilizers are required to bring satisfactory results.

"Under these conditions it does not surprise us to know that as much as 156 bushels of corn have been raised to one acre, and that 600 bushels of potatoes and over are not an uncommon record. Is not the Bible being fulfilled? Who can dispute these facts? What do they signify? We answer that they exactly corroborate the divine declaration which describes our day: Many shall run to and fro; knowledge shall be increased; the wise of God's people shall understand; and 'there shall be a time of trouble as never was since there was a nation.'—Daniel 12:4, 10, 1; Matthew 24:21.

INCREASE OF WORLD-WIDE DISCONTENT

"We are in the morning of our text. Ah, what a glorious morning! How changed are the human conditions from those of our grandfathers! How thankful the whole world should be! Paeans of praise should be rising from all the people of the favored lands of civilization; and helping hands should be outstretched to carry the same blessings to heathen lands. But is it so? Are the people happy and rejoicing? Are they appreciative of the new day?—of the gifts of divine Providence?

"No! In proportion as the blessings of God have come, the discontent of humanity has increased; and unbelief, not only in respect to the Bible as the divine revelation, but in many instances in respect to the very existence of an intelligent Creator. Notwithstanding the great increase in the world's wealth, and the fact that there are some noble souls who are using their share of the wealth in a praiseworthy manner, nevertheless the general operation of the law of selfishness prevails; and all the legislation which has been enacted, or can be enacted, fails to restrain the giant institutions—corporations—of our day, fails to hinder them from exploiting the masses in the interests of the comparatively few.

"Did God know all these things? What will he do about them? Will he bring in the Millennial blessings, and risk that men shall take for granted that they have won the secrets of nature by their own wisdom and perseverance, and forget God entirely? Will they become more discontented? Would a Millennium of discontent be advantageous? What will God do about it?

THE DARK NIGHT ALREADY SETTLING

"According to the Bible, God foreknew the conditions of our day as we are now reviewing them; and in our text he gives a key to the situation—elsewhere in the Scriptures made very plain. Through the Prophet, God tells of the dark night coming—after the morning dawn has been well ushered in—a dark storm-cloud just at sunrise. This dark hour is described in the prophecy of Daniel, and also in that of our Lord Jesus, to be 'a time of trouble, such as never was since there was a nation.'

"Bible students see this great time of trouble already beginning in the letting loose of the winds of strife in Europe. In the light of the Bible they perceive that the result of the present war will be the great weakening of the nations—the governments of the earth—and increased knowledge and discontent amongst the people.

"The next phase of the trouble, according to the Bible, is to be the 'great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.' (Revelation 16:18) This is not a literal earthquake, but a symbolic one—revolution. Then the third phase of the calamity—the darkest of all—will be the symbolic fire of anarchy which will utterly destroy our present civilization. Then, in the midst of that most awful time of trouble, Messiah, the great King, will take his great power and will exercise it, with the result that the raging waves of the sea of human passion will all be quieted, the fires of anarchy will all be extinguished, and the reign of righteousness and peace will begin.

MESSIAH WILL "MAKE ALL THINGS NEW"

"Cannot we see the wisdom of the great Creator's program? He has determined to permit mankind to convince themselves of their own impotency, of their need of a God, and of the fact that there is a God, and that his glorious purposes for humanity are revealed in his Word. Ah, it is no wonder that the Bible speaks of that revelation of the Lord as the 'still small voice of God,' speaking to mankind through Messiah's kingdom! No wonder the Lord declares that 'then will I turn to the people a pure message, that they may all call upon the name of the Lord, to serve him with one consent'!

"St. Peter gives us a vivid picture of the new order of things in Messiah's kingdom. He says, 'The day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up; . . . the heavens, being one fire, shall be dissolved. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.'—2 Peter 3:10, 12, 13.

"The 'new heavens' will be the glorified church, consisting of Jesus the Head and his bride class, selected from the world during the past eighteen centuries. The 'new earth' will be the new social order under the control of the new heavens. There will be no patching of present institutions, but a clean sweep of them by the fire of divine wrath preceding the establishment of the new order, wherein only that which is righteous, just, equitable, true, will be recognized.

"We rejoice that such glorious things are coming—even though the world must necessarily reach them through the tribulation of the time of trouble. Happy are those whose eyes and ears of understanding are open now, and who are in such heart relationship with the Lord that he can make known to them in advance something of the riches of his grace, and show them how the coming troubles will work out blessings for the human family."

PASTOR RUSSELL'S CHARACTER

In this dark hour upon the nations let the peoples of earth hear this message and heed it as one from the Lord. For forty years Pastor Russell has set forth in his writings that this dark hour would come soon. He reached this conclusion based upon the Word of the Lord. Behold, it is fully confirmed by the events we see. Let the Christian people of the earth, therefore, awake to the importance of the hour and heed the message—"THE KINGDOM OF HEAVEN IS AT HAND!"

"Arise and shine; for thy light is come and the glory of the Lord is arisen upon thee."—Isaiah 60:1.

Enemies? Yes; he had some—God pity them! Jesus had enemies who relentlessly persecuted him. I would not refer on this occasion by reference to the enemies of Pastor Russell, but I know that he would be glad for me to speak anything that would help to open the eyes of understanding of those who are blinded to God's purposes. Blind prejudice, based upon false accusations of enemies, has tended to keep some in the dark.

Truly it can be said that Pastor Russell's character was spotless and is without blemish. He was the cleanest, purest and best man I ever knew. His enemies sought to make him odious in reputation. By insinuation—the most cruel of weapons—they sought to destroy his power and influence, and hence his work. They utterly failed. I feel constrained, under the circumstances, to read to you a paper signed by Pastor Russell.

In the year 1911 he was starting on a trip around the world. At that time the fiery darts from the enemy were coming thick and fast. He wrote out this instrument, made oath to it, and placed it in my hands, saying, "You may use

as public as your judgment indicates." It reads as follows:

"In view of my soon departure for a foreign shore, nd in view of the increasing virulence and threats of my nemies, and under the assumption that they may await ny absence to make a fresh attack, by advice of my ounsel I make under oath the following sweeping statenent; namely,

"THAT I never was guilty of immorality toward any erson.

"FURTHERMORE, I never cohabited with any person at ny time and,

"FURTHER, I have never desired to do so.

"WITNESS my hand and seal to this declaration this Twenty-Eighth day of Sept., 1911, at Brooklyn, N. Y.

(Signed) CHARLES T. RUSSELL.

"Subscribed and sworn to before me this 3d day of October, 1911. C. H. MERRITT.

"Commissioner of deeds for the City of New York."

[Seal.]

But persecutions only stirred him to greater efforts in e cause of the King of kings, knowing, as he did, that h persecutions are evidences that the night is drawing when no man can work. Without murmur or complaint, rly and late, in winter and in summer, in heat and in cold, season and out of season, amidst storms and in sunshine, a mighty giant he fought on to the goal, never faltering or king back. Truly, he died a hero, and died in the harness! recious in the sight of the Lord is the death of his saints." uly at the close of his earthly career, as such a hero, he uld say:

"I have fought my way through;
I have finished the work
Thou didst give me to do."

Silently listening we hear the response from the throne of e Lord and Master:

"Well and faithfully done;
Enter into My joy and sit
Down on My Throne!"

Is his work finished? Ah, no indeed! Of such faithful e who die during the presence of the Lord the Great Master d, "Blessed are the dead which die in the Lord from hence-rth; yea, saith the Spirit, that they may rest from their ors; and their works do follow them."—Revelation 14:13.

THE PRESENCE OF THE LORD

The work that Pastor Russell did was not his work alone, t it was and is the Lord's work. It was Jesus who said that his coming he would gird himself and cause his servants to down at meat; and that he would come forth and serve em.—Luke 12:37.

For forty years the Lord has been present, feeding those o have been hungering and thirsting for righteousness. For ty years Pastor Russell—that faithful servant of the Lord—s set forth clear and unmistakable evidence of the presence the Master. He nailed the banner of Christ's presence on title page of THE WATCH TOWER; and it shall never come wn until the kingdom is known in the earth. The flood of esent truth has been rising for more than forty years, and it rising higher and higher. As well might the enemies of the th seek with a common broom to sweep back the waves the mighty Atlantic as to try to suppress the flood of truth t is rising now. In spite of all the opposition that can be ught to bear, it will continue to rise until, as the Prophet clares, "the knowledge of the glory of the Lord shall fill whole earth as the waters fill the deep"; until such time it will not be necessary for any man to teach his neighbor, ing, Know ye the Lord; for all shall know him, from the st unto the greatest.—Isa. 11:9; Jer. 31:34.

The thousands of Christian men and women in the earth ay who have fought by the side of Pastor Russell have not n blindly following him. They have followed the Lord; they e followed Pastor Russell only as he followed the Lord. cognizing him as the special servant of the Lord, they have ght by his side as his brethren, looking to Jesus, the Cap-n of their salvation; and having thus started in the fight, y will fight on until every one of the kingdom class has ned the victory.

A PERSONAL TRIBUTE TO THE PASTOR

I cannot pass this moment without saying a personal tri-e to Pastor Russell. He was my friend, and a true friend, eed. It is written, "A true friend loves you all the time." oved him; I know he loved me. Long before I knew Pastor ssell, he had done much for me. While I was engaged in the practice in the Middle West, there came into my office day a lady, bearing some books in her arms. She was lest, gentle and kind. I thought she was poor, and that it s my privilege and duty to help her. I found that she was rich in faith in God. I bought the books and afterwards read them. Up to that time I knew nothing about the Bible; I had never heard of Pastor Russell. I did not even know that he was the author of the books at the time I read them; but I know that the wonderfully sweet, harmonious explanation of the plan of God thrilled my heart and changed the course of my life from doubt to joy.

Why should not I love him? I know that he loved me. A little incident illustrates this: Several years ago he requested me to go on a mission of importance. After talking with him I said, "Brother Russell, I feel that I cannot do it." He answered, "Yes you can, by the Lord's grace." I said, "I am willing to try." "Go on," he replied, "and I will pray God to give you the wisdom." I went; and having succeeded far beyond my expectations I returned and gave him a report. Seated in his study, as I went over the report in detail, his face lighted up with joy; and like a loving father he arose and put his arms around me, drew me to him and kissed me, saying, "Brother, I love you very much." I have walked with him; I have talked with him; I have eaten with him; I have slept with him; I have been with him through trials and triumphs; I have seen him in storm and in sunshine. Amidst all of these I have marked his complete joy in the Lord, his magnanimous heart, and his absolute loyalty and devotion to the Lord and to his cause. Gentle, kind, fearless and affectionate, magnanimous, sincere and filled with the spirit of the Lord, he was a giant of power in the world. I count it the greatest honor that I have known to have had Pastor Russell for my true and loyal friend, and that I have been privileged to be associated with him.

I will relate to you an incident that throws some light on his sweet relationship with the Lord. For more than a year prior to his death he suffered a great deal of physical pain, yet never did he murmur. His great desire was to have the approval of the Lord and Master. He spoke the Master's name in loving terms, and his face lighted when he mentioned the Lord. A few weeks prior to his last illness, speaking to one whom he loved very dearly and in whom he had great confidence, he said, "I have had such a longing desire to be embraced by the Lord Jesus, to think of myself as the woman, or bride, and to have the Master press me to his bosom. I have prayed earnestly to the Lord that I might experience this sweet relationship, and he has given me this assurance that I do enjoy that sweet relationship." Truly the Lord loved him much! Truly for him to live was for Christ to live!

God's book it written for those who are loyal to him. His promises are to such. Among these sweet promises are the words of the Master: "Be thou faithful unto death, and I will give thee the crown of life." "These shall be kings and priests unto God and unto Christ and shall reign with him." Long ago God caused the Sweet Singer to record in his holy Book, concerning the faithful and loyal followers of Christ Jesus, these sweet words:

> "The king shall joy in thy strength, O Lord: and in thy salvation how greatly shall he rejoice. Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah. For thou preventest him with the blessings of goodness; thou settest a crown of pure gold on his head. He asked life of thee, and thou gavest it him, even length of days forever and ever. His glory is great in thy salvation; honour and majesty hast thou laid upon him, for thou hast made him most blessed forever; thou hast made him exceeding glad with thy countenance."—Psalm 21:1-6.

Truly these words fittingly apply to our beloved Brother and Pastor!

Charles Taze Russell, thou hast, by the Lord, been crowned a king; and through the everlasting ages thy name shall be known amongst the people, and thy enemies shall come and worship at thy feet.

We take the last view of this piece of clay that so faithfully bore the banner of the King. He has been a true, loyal, faithful ambassador of Christ. Thanks be to God, he has entered into his everlasting reward. The greatest desire of our lives is that we, together with him, may soon be forever with the Lord and participate in blessing all the families of the earth. God help us, as we here renew our consecration, to keep it faithfully to the end.

We sorrow not for him who has gone, because we know he has entered into his everlasting joy. For him we rejoice; but we sorrow for ourselves. Yet trusting in the Lord we will continue to fight the good fight of faith.

EXHORTATION TO FAITHFULNESS

My beloved brethren—we who are here, and all who are in the earth—what shall we do? Shall we slacken our zeal for the cause of our Lord and King? No! By his grace we will

increase our zeal and energy, to finish our course with joy. We will not fear nor falter, but will stand shoulder to shoulder, contending for the faith, rejoicing in our privilege of proclaiming the message of his kingdom. He has promised, "I will never leave thee nor forsake thee." "Faithful is he that calleth, who also will do it." Then why should we for one moment doubt the outcome of his work and his cause! True, the enemy of death has taken from us at a time when we did not expect it, our beloved brother; and for this cause we are bowed down. Yet we are not dismayed, we are not discouraged. Let us lift up our heads and rejoice, for surely our deliverance draweth nigh! "THE KINGDOM OF HEAVEN IS AT HAND!"

Today we are beholding the death throes of the nations of earth; we are standing at the portals of the golden age. Everyone who has accepted the truth of God's plan, in love of the truth, and who holds fast in that spirit, will win. L everyone look well to his armor. Let us gird up the loi of our minds, be sober and hope to the end. He who has l us thus far will lead us on. Remember, he who is faithful un death shall receive the crown of life.

United in the sacred and holy bonds of heavenly love, we journey the remainder of this race course, may we in si cerity and with understanding sing:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.
"Our glorious hope revives
Our courage every day,
While each with expectation strives
To run the Heavenly way."

CLOSING SCENES IN NEW YORK AND PITTSBURGH

The evening oration, the reading of Brother Russell's sermon which he himself had prepared to deliver in the Temple that evening, and the sweet strains of several hymns were still fresh in the minds of the vast audience when the pallbearers carried forth from The Temple the casket containing the remains of our dear Brother Russell. Accompanying the body to Pittsburgh were two Pullman cars loaded with devoted and faithful friends, who were met by hundreds of loved ones at that place.

The large auditorium of the Carnegie Library in Allegheny was packed at two o'clock the following afternoon, when the fourth part of the funeral services began under the direction of Dr. W. E. Spill, representing the Pittsburgh congregation. Love and deep interest were written upon every face in this vast audience also. Every available space on the platform was used to display the rich floral offerings of every description sent by Bible students and friends from various sections of the country.

The blending of the voices composing the double quartette in their rendition of sweet Christian hymns was the means of conveying blessings of comfort and encouragement to many sorrowing hearts. After the reading of the Holy Scriptures by Brother R. F. Bricker, also of the Pittsburgh Ecclesia, Dr. W. E. Spill delivered an address. He was followed by Brother Sturgeon, after which, while the congregation was taking its final view of the face of that noble Christian lying before them, the choir sang the last song given out by Brother Russell during his recent visit to Los Angeles:

"Abide, sweet Spirit, Heavenly Dove,
With light and comfort from Above;
Be Thou our Guardian, Thou our Guide,
O'er every thought and step preside."

The funeral cortege consisted of 101 automobiles and train of several trolley cars. The beautiful Rosemont Cemete was reached at dusk, where a company of five hundred frien were gathered on the hillside to witness the last sad rites connection with the placing of our loved one in the grave. A avenue lined with flowers was formed, through which ca the mourners with bared heads, bearing solemnly the cask containing the remains of our Pastor. The walls of t grave were lined with ferns and white chrysanthemums. the foot of the grave was a floral design inlaid with colors gold, which silently expressed the belief that the victorio Christian soldier, whose body lay before us, had gone hom and was now a partaker of the divine nature.

While the bier rested upon the supporters over the op grave, prayer was offered, and the casket was lowered to last resting place, during which the choir impressively sa the beautiful words of Hymn No. 98.

It was fitting that while our beloved had gone to be f ever with the Lord and like him, his remains should r near the scenes of his earlier days, where the harvest work gan, and where the STUDIES IN THE SCRIPTURES, which c tributed much to his fame, were written and first circulate

LETTERS EXPRESSING SYMPATHY AND LOYALTY

[The harvest work, of which Pastor Russell was the leading spirit in the world for more than forty years, was and the Lord's work. The friends everywhere recognize this. The great number of letters daily received from all parts of land, since Brother Russell's death, clearly manifest the loyalty of the dear brethren to the cause of Messiah's kingdom and dence their determination to press forward along the mark for the prize of the high calling. The Society greatly appreciates th assurances of full co-operation in the Lord's work. What a great incentive to renewed zeal, courage and faithfulness! give a few samples of these letters below. Others will be published from time to time in THE WATCH TOWER as space permit:]

AT THE GRAVE SIDE

DEAR BRETHREN IN CHRIST:—

Upon a hillside, sloping towards the south, we gathered round upon that hallowed ground to pay our last sad tribute to the one we loved, the greatest man on earth in these last days—and great because he was approved of God! How ineffable the beauty of the scene! So peaceful and so still! The gently rolling hills, far as the eye can reach, reminding us that, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even forever." A violet mist creeps softly through the valleys at our feet, and faintly dims the city's distant lights.

The sacred silence is broken only by the singing of our choir, like angel voices floating out upon the evening air:

"How vain is all beneath the skies!
How transient every earthly bliss!
How slender all the fondest ties
That bind us to a world like this!"

Above the purple haze, and low within the western sky, the last faint, crimson glow of sunset slowly pales into the silvery whiteness that precedes the night. And lo! the evening star! How like a star was our beloved! And how he shed the rays of truth divine into the darkness of our minds and changed that darkness to "his marvelous light!"

"The evening cloud, the morning dew,
The withering grass, the fading flower,
Of earthly hopes are emblems true,
The glory of a passing hour."

How exquisitely expressive of all about us! The withe grass beneath our feet, the fading flowers upon the upturn earth, and here and there the bare, brown trees, a few c leaves still faintly fluttering on their boughs. Their fruit all been gathered, and they speak to us of harvest soon to "In this is my Father glorified, that ye bear much fruit." our beloved Pastor bear much fruit? Ah, yes! How m he now may know as he hath never fully known before!

"But, though earth's fairest blossoms die,
And all beneath the skies is vain,
There is a brighter age now nigh,
Beyond the reach of care and pain."

And standing there, our hearts rejoiced with joy unsp able that in his infinite love and mercy the Lord had not mitted that most precious clay to suffer violence, but, "as a father pitieth his children, so the Lord pitieth them fear him," and he saved us from the anguish which m have been greater than we could bear! Yet he suffer how greatly God only knows, for he never murmured or plained; but he suffered not by hands of wicked men, an we rendered thanks to God!

"Then let the hope of joys to come
Dispel our cares, and chase our fears,
Since God is ours, we're traveling home,
Though passing through a vale of tears!"

With eyelids closed, and sorrowing hearts, we bowed heads in final prayer with one who also loved and lab with him to the end.

nd then in silent little groups the friends departed from
cene and as we climbed the hill to reach the road the
shone full upon us. Ah, yes! The full moon of God's
, and our hearts cried out, "How long, O God, until the
shall come, that night wherein no man can work!"
ne last and lingering look upon the scene recalled to mind
wonderful picture, "The Return from Calvary," with its
crosses faintly outlined on the evening sky, and the
wful women wending their way towards Jerusalem.
nd now it had grown strangely dark, no object was dis-
ble on either side the road, as we, the Lord's still faith-
ollowers of these later days, were swiftly borne towards
ity of our beloved leader's birth.
ow wondrously appropriate all had been! The sugges-
of the harvest soon to end, the ingathering of the ripened
, the softly falling twilight, like a curtain dropped upon
cene, and now the darkness and loneliness of the flock
eep whose faithful shepherd had been "smitten!"
ow necessary now to walk still more "by faith" in the
t Shepherd of us all, the One who is "too wise to err, too
to be unkind;" "who doeth all things well." Be brave,
rong, weep not, have faith in God!
t is the LORD, let him do what seemeth him good!"
hus, "Faith can firmly trust Him,
Come what may!"

GERTRUDE W. SEIBERT.

REGULARLY ELECTED PASTOR 34 YEARS

'e, the Pittsburgh Congregation of Associated Bible Stu-
, deeply mourn the death of our Beloved Pastor, who
ovingly and faithfully served us for so many years. In
g consideration of his high honor and noble Christian
cter, his untiring labors on behalf of the Lord's people
here and elsewhere, his many noble sacrifices and patient
rance of much persecution on behalf of the Lord's truth,
evoted faithfulness to the Lord and to the Lord's Word
r every condition of trial; therefore, be it resolved,
hat this Congregation bear witness to Christians every-
e of our deep appreciation of the patient watchcare, the
counsel, and the helpful and loving guidance of his
y-four years as the regularly elected Pastor of this Con-
ation, both in the Word and work of the Lord. We have
confidence of faith that, his work finished, he has now
ed into that blessed "rest that remaineth for the people
od." "Blessed are the dead who die in the Lord from
eforth; Yea, saith the Spirit, that they may rest from
labors, and their works do follow them." Be it further
esolved, That these resolutions be printed in the Pitts-
h newspapers, and that a copy be sent, with fraternal
in Christ, to the New York City Temple Congregation,
Brooklyn Tabernacle Congregation, the London Taber-
Congregation and through them to all members of the
national Bible Students Association, as an expression of
ympathy in our mutual loss, and of our prayer that the
's continued blessing be with them.
'e, the undersigned Chairman and Secretary of the Con-
ation herein named, do hereby certify that the foregoing
unanimously adopted by the Pittsburgh Congregation of
ciated Bible Students, at a meeting held November 19,
at the Bible Students Auditorium, 305 Penn Avenue,
burgh, Pa.

W. E. SPILL, Chairman,
R. H. BRICKER, Secretary.

'TERS OF RESIGNATION FROM EDITORIAL COMMITTEE

W. E. VAN AMBURGH, MR. H. CLAY ROCKWELL,
-17 Hicks St., Brooklyn, N. Y.

BRETHREN:—

have received and read with interest and care your
d letter of the 9th inst., and thoroughly appreciate the
of fellowship and consideration manifested.
am in full harmony with the judgment of the Editorial
nittee and the Board of Directors that all the Editorial
should be in close personal touch, and not being situated
at I can take up my residence in Brooklyn, I hereby
r my resignation from the Editorial Staff to be effec-
it once.
is a matter of great satisfaction to me that there are
brethren on the ground, and nominated by your dear
r, who are probably more fully equipped than I to carry
e work outlined in the Will.
know it is unnecessary for me to say that I am in the
t and warmest head and heart sympathy and fellowship
all the work delegated to the various departments of
ociety, and shall hold myself in readiness to respond to
opportunity for service that I can discern or you can
nate. Yours in our Redeemer, W. E. PAGE.

To A. I. RITCHIE,
Vice-President W. T. B. & T. Society,
Brooklyn, N. Y.

In harmony with the Will of our dear Brother Russell, a copy of which I received, together with your letter of the 3rd inst., I am addressing you and through you the other members of the Editorial Staff of THE WATCH TOWER.

While I love the Lord and his people devotedly, and while I would greatly appreciate the privilege of serving as a member of the Editorial Staff of THE WATCH TOWER, I am compelled because of conditions to decline to accept such place. As you know I was a member of the Bethel Family at the time Brother Russell added my name in his Will to the Editorial staff; that for more than a year past I have not been a member of the Bethel Family and am not now, because it became necessary for me to take a position in the world to earn a living for my family. After prayer and due consideration, I believe it to be in harmony with the Lord's will that I decline to accept the position assigned to me by the Will of our dear Brother Russell, and I therefore decline to accept the same.

I offer my resignation, humbly awaiting the Lord's leading. Should you at a later time, by reason of vacancy in the Editorial staff, understand it to be the Lord's will and in harmony with the provisions of Brother Russell's last Will that I serve, I hope and pray, by the Lord's grace, that I will be ready to respond fully and promptly. Again craving an interest in your prayers,

Your brother and servant by the Lord's grace,
E. W. BRENNEISEN.

REDOLENT OF RICHEST PERFUME

DEAR BRETHREN:—

At a meeting of our church this evening, I was requested by a unanimous vote to express to you as best I can the sorrow of heart under which we are laboring, because of the death of our faithful and Beloved Pastor; and to assure you of our desire and determination to coöperate heartily, in our feeble way, with those who shall have the privilege and responsibility of supervising and directing the harvest work during what we believe will be but a brief period before the coming storm shall burst upon us in all its fierceness and fury.

As to our deep sorrow, let us say that it is not an unmixed sorrow; for while we shall no more see his dear face, and no more hear his wise and loving words of godly instruction, his exhortations to holiness of life, and his fatherly counsel, yet we rejoice that his sufferings are forever past, that his unremitting toils are over, and that the scorpion-tongue of vituperation, slander and vilification can never again reach and give pain to his great, loving, tender heart.

His example of self-sacrificing loyalty to God, the truth and the church, his patience, perseverance and indefatigable zeal, the sweetest of his spirit, his freedom from animosity and resentment under the most cruel and malignant persecution, will ever remain an incentive to us to emulate him in the attainment of these fruits of the spirit.

Truly the memory of him is most precious, and redolent of the richest perfume. Truly may we, without irreverence, apply the words of the poet to him:

"Long, long be my heart
With such memories filled,
Like the vase in which roses
Have once been distilled;
You may break, you may shatter
The vase if you will,
But the scent of the roses
Will cling to it still."

Your brethren and sisters in our dear Redeemer,
SUFFOLK ECCLESIA.—Va.

HAVE CONFIDENCE IN THE LORD'S ARRANGEMENT

DEAR BRETHREN IN CHRIST:—

We are glad, dear brethren, that through the providential leading of our dear heavenly Father, in the affairs of his church, an opportunity of service has been placed in our hands, respecting which we desire to take full advantage.

Realizing the added responsibility which the Lord of the harvest has seen wise to place in your hands at this time, through the removal of our dear Pastor from our midst, and anticipating your mingled feelings of loneliness and sorrow, and the loss which you, possibly more than any others of the church still this side the veil have sustained, we hasten to extend to you our sincere, fervent love, and warmest sympathy in this your hour of special and peculiar trial.

We wish to assure you, dear brethren, of our full confidence in the wisdom of the Lord's arrangement, in that he now desires that the great work so faithfully and wisely

introduced and carried on until the present time through the supervision of our Beloved Pastor, shall be continued without interruption through you as his chosen servants.

We wish also to state that our earnest desire is to continue to coöperate with you in every possible way, in whatever work our dear heavenly Father may yet have for his church who still remain in the flesh.

We pray for you, dear brethren, that the Lord may pour out upon you very richly the spirit of wisdom and understanding in the knowledge and favor of the Lord, that you may be granted a knowledge of his will, together with the grace and strength which he has so graciously promised to all his faithful children.

"The Lord bless thee and keep thee. The Lord make his face to shine upon thee and be gracious unto thee. The Lord lift up his countenance upon thee and give thee peace."

TORONTO ECCLESIA.—Can.

SORROW GIVES PLACE TO JOY

DEAR BROTHER IN CHRIST:—

Our hearts join yours in sympathy at the taking away of our beloved brother and Pastor Russell. How sorrowful it is to be separated from one we love so dearly! Our hearts cannot help being filled with sorrow for the loss of this faithful servant of the Lord, who so much loved us as to lay down his life in our behalf.

But we "sorrow not as others that have no hope." When we think of his many years of toil and suffering patiently endured for the sake of his Master, when we think of the bitter persecution by relentless foes inside and outside of the church, the befouling of his good name, and the besmirching of his good reputation, we rejoice greatly to know that his great tribulation has forever ended.

In fact, our sorrow is displaced by joy when we contemplate the glorious exaltation that is his. We know that he is not "asleep" in death, but "changed" and "raised incorruptible"—"caught up" "to meet the Lord," and so shall he ever be with the Lord. Yes, we acclaim, "Blessed" are you, dear brother; you are at rest from your labors and your work follows with you."—1 Cor. 15:51, 52; 1 Thes. 4:17; Rev. 14:13.

How we all the more long for the time when we shall similarly have finished our course with joy and been ushered into the presence of our adorable Lord together with his saints! Meantime it is ours to press on with renewed zeal until the work be done and we at last receive the crown.

We anticipate your increased responsibilities, dear brethren, and we pray the necessary increase of the Lord's spirit upon you in carrying on the work of the ministry.

TWIN FALLS ASSOCIATED BIBLE STUDENTS.—Idaho.

WORDS OF COMFORT AND CHEER

TO THE WATCH TOWER:—

WHEREAS it has pleased our dear heavenly Father to call our beloved Pastor home, and inasmuch as our hearts have been made sad because we may no longer hear his kindly voice nor behold his dear face in the flesh, we nevertheless rejoice in the spirit, being confident that he has experienced his glorious resurrection change, having heard the sweet "well done," and is now counted worthy to see our Lord as he is;

RESOLVED, That in the death of our Beloved Pastor, Charles T. Russell, we have sustained the sorrowful loss of a wise and efficient Pastor, a true and noble Christian character, a kind and loving friend, a safe adviser and counselor, a masterful preacher and author, a true and faithful interpreter of the Scriptures and an ambassador of Christ appointed of God the Father to bring forth things new and old from the storehouse of knowledge for the enlightening of the people and for the perfecting of the saints in this, the Laodicean stage of the church; and

Resolved, That inasmuch as the work of this loyal man of God has been completed on this side of the veil and as a result he has inherited glory, honor and immortality as a reward of faithful self-sacrifice even unto death, we, the members of the Richmond class, having been influenced by his noble life and Christian character, and appreciating the perfume exhaled therefrom, feel constrained to renew our efforts to press on with vigor toward the heavenly goal; and be it further

Resolved, That we will coöperate with our brethren at the Bethel Home, and others of like precious faith elsewhere in harmony with the W. T. B. & T. Soc'y and its various auxiliaries, in the promulgation of the gems of truth so precious to our dear Pastor; and we solicit pilgrim visits in the future as in the past.

Again, we further resolve, that having profited by his life of self-sacrifice, which has brought to us untold blessings and growth in Christian character, we will continue to raise our voices in heartfelt gratitude and thanksgiving to our dear heavenly Father and blessed Redeemer for the privileges favors which have been ours through his untiring zeal loving ministry.

Praying that the Lord's abounding grace may contin abide with, and the influence of the holy Spirit may shadow and guide in love and humility all those in char the work at the Bethel Home and elsewhere, and tru to be remembered at the throne of heavenly grace by all have passed from death unto life, and especially those whom the mantle of our beloved Pastor has fallen.

With fervent Christian love, RICHMOND ECCLESIA.—

"BE STRONG IN THE FAITH"

OUR DEAR BRETHREN:—

With the passing of our dearly beloved Pastor be the veil, and with the realization of all that this mea us, comes the thought of our dear brethren at Brooklyn, were so closely associated with him in the work, an whom will now fall the heavier responsibility. We hasten t tend to you our loving sympathy, and to assure you o confidence in you as you attempt to carry on the wor its completion, praying for you the Lord's special guidance direction as you seek to know and to do his will.

What a comfort we find in our heavenly Father's W How doubly precious are the promises, and with what sp force they come to us in this hour, as though written espec for us at this time. It is written, "The Lord will not fo his people," and we know "He is faithful who promi Therefore "let us hold fast the profession of our faith wi wavering." (Heb. 10:23, 24) How fitting is our tex the year: "Be strong in faith"—faith that will trust where it cannot trace him!

And while the sense of our great loss comes to us crushing force, yet how we do rejoice for him that he gone to his reward and has entered into that glorious promised to the faithful ones. Surely he was faithf all that the Lord gave him to do; and we can lift up our and rejoice, knowing our deliverance must be drawing near! How this thought, together with his loving exa should spur us on with doubled zeal to make our own c and election sure. Brethren, let us all strive more earn to be faithful—even unto death!

Your brethren in Christ, BOULDER CHURCH.—C

IMPLORING HEAVENLY GUIDANCE FOR THE WORK

DEARLY BELOVED IN THE LORD:—

Whereas it has, in the determination of our great, al and loving Father, pleased him to suddenly take from midst our beloved brother and Pastor, C. T. Russell, a we believe, give him a share of joy and service in the spi phase of the kingdom, we hereby humbly bow before h erring decision in taking from us that "faithful servant, render thanks for the many blessings received throug ministrations; for the light upon God's Word that has to us, and the joy of life and hope for the future tha been brought to us through his services.

We realize and appreciate the great responsibility tha so suddenly been cast upon those who are directly asso with the central executive part of the work still rem while we are here in the flesh. In the midst of these tions we turn to our loving Father, to whom we can courageously through our blessed Lord and Savior, that wisdom may be granted you to continue the wo would be most pleasing to our dear Lord.

We will daily continue to pray for God's blessings with the members of the Brooklyn Tabernacle and Beth every member of our Father's family.

DULUTH CHURCH.—M

CONFIDENCE IN SOCIETY'S REPRESENTATIVES

DEAR BRETHREN:—

It was with mingled sorrow and rejoicing that we l of the decease of our dearly beloved Pastor. We sorr cause of our great loss, but rejoice as well because abundant gain.

How we shall miss his wise counsel and helpful a tions, the benediction of his radiant countenance, a sympathetic touch of his hand! Yet our heavenly has been fit to remove him in the midst of his work place prepared for the saints beyond the veil, and we bow humbly before that decree. Surely to be with is far better! He had fought a good fight, he had k faith, his course was finished, and in obedience to th mons he is now with his Lord. Hallelujah, what a Sav

We would express our confidence and harmony w Society's representatives at Headquarters, and our un sympathy and coöperation with those brethren and col of the Bethel and Tabernacle who have stood so loya faithfully by our dear brother.

Ve would unite our prayers with those of other ecclesias
he heavenly Father's guidance in every phase of the har-
work. TRURO ECCLESIA.—Nova Scotia.

PLEDGE LOYAL SUPPORT

FELLOW-MEMBERS OF THE BODY OF CHRIST:—

Ve desire to convey to you our deep Christian love and
pathy in the loss which all have sustained in the death
ur beloved Pastor, C. T. Russell. While we "sorrow not
o others," nevertheless we believe the dear family at
klyn will in a special sense miss our beloved brother. We
tly rejoice on his behalf, believing that he has passed be-
the veil, has experienced his resurrection "change," and
the others of the faithful will henceforth be forever with
Lord.

his ecclesia, by a unanimous vote, pledges their loyal
ort in every way possible to those who shall continue to
t the affairs of the Society. We assure you, dear brethren,
ur hearty coöperation so long as the glad tidings of the
dom shall be advanced in the same manner and spirit as
ng the life of our beloved Pastor. To this end you have
prayers.

Vith mutual sympathy and Christian love,

ASSOCIATED BIBLE STUDENTS.—New Brighton, Pa.

PRAYERS FOR WISDOM, COURAGE, GRACE

VHEREAS, The news that our dearly Beloved Pastor, C. T.
sell, has been suddenly taken from us, has filled us with
emotion, which we know is shared by all who have re-
d the benefit of his faithful teachings of present truth,
although our hearts are filled with sorrow for our loss,
we rejoice for him that he has gone to be forever with
Lord.

Ve are thankful for the untiring faithfulness of his
ice for us, to build us up in the most holy Faith and for
example of personal purity. We realize that his loss will
adly felt by the brethren left in charge of the work and
whom great responsibility will fall.

RESOLVED, That we extend to our dear brethren at the
e House our heart-felt sympathy and condolences, assur-
them that our earnest prayers will be for them, that they
be given the needed wisdom, courage and grace to continue
work which Brother Russell has left in their hands, until
due time comes for closing it up.

Ve desire further to express our confidence that their
ice in the work will be actuated by the same loving
it of self-sacrifice, which has been so beautifully ex-
sed in the life and labors of our dearly beloved Pastor
brother.

Blessed are the dead who die in the Lord, that they
rest from their labors; and their works do follow
."

BEAUMONT CLASS.—*Tex.*

THUNDERBOLT THROUGH SOUL OF THE CHURCH

R BRETHREN:—

May the Lord greatly strengthen and bless the hearts of
y one of you in this hour of great bereavement! Surely
Lord has sent a thunderbolt through the very soul of the
ch! His hand is as visible in dear Brother Russell's death
has been in his life. Our very nature is shaken and we
k it will surely be blessed to the good of us all, in keeping
the Lord's promise.

e assured, dear brethren, you have our prayers, our sym-
y, and our love as never before; and we shall esteem it
highest privilege as well as pleasure to coöperate with
to the fullest extent of our ability.

May God bless you all in your loneliness! We feel lonely;
it must fall much heavier upon you than upon us. May
ll be aroused by his noble example, and may we meet where
ngs are no more!

was not our privilege to be with you in person, but we
fully with you in spirit.

n Sunday, Nov. 5th, we held Pastor Russell Memorial
ce at Millville, N. J. The forenoon was given to praise
testimonies, using this subject: "The effect that Pastor
ll's life, and now his death, has had upon me." In the
noon I addressed them upon this subject: "The truth as
ed to the life and character of Pastor Russell." We
ed blessed fellowship and hope good was done.

O. L. SULLIVAN.—N. J.

EXPRESS CONFIDENCE

BRETHREN AT BROOKLYN:—

eetings in the name of our dear Lord and Redeemer!
eas the death of our dearly beloved Pastor has caused
and sadness to come into our hearts; and realizing our
loss in that we are now deprived of his loving counsel
ersonal supervision over the harvest work, nevertheless
we rejoice in the assurance that he is now with our glorified Lord and Master, and like him.

We desire to express to the Bethel Family, and to all of the Bible House associates of our dear Pastor, our loving sympathy and assurance of implicit confidence and hearty co-operation in carrying on, if such be the Father's will, the great work in which our Beloved Pastor so faithfully sacrificed his all, even unto death.

Our prayer is that the Father of all mercies will bless your efforts in behalf of his cause; and that his grace may sustain and comfort you in this hour of sorrow, and be found sufficient for the added responsibility which now rests upon you.

Your brethren of the LOUISVILLE ECCLESIA.—Ky.

UNQUALIFIED SUPPORT PROMISED

DEAR BRETHREN IN THE LORD:—

Needless to say, the announcement of our Pastor's passing beyond came to us with a measure of surprise. We are nevertheless, rejoicing in the thought of his having entered abundantly into the reward promised to the "more than overcomers," and that he has received the "Well done, good and faithful servant." "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord." We are glad that, by his grace, we are enabled to bow our hearts and minds in humble submission to the will of God, and to wait his good pleasure toward us in his own time and way. "It is the Lord, let him do what seemeth him good."

We would like to take this opportunity of expressing to you our earnest and willing coöperation and unqualified support in carrying on that which remains of the harvest work, in whatever manner the Lord would seem to indicate as being his will for us all. Should you require at any time our services in Western Canada, we would esteem it a great privilege to assume any responsibility entrusted to our care. Our desire in this is to express our continued loyalty toward, and willingness to serve the Lord, the truth and the brethren.

WINNIPEG ECCLESIA.—Man.

ASSURANCES OF CO-OPERATION

DEAR BRETHREN IN CHRIST:—

We desire to convey to you our sincere Christian love and sympathy in this dark hour of bereavement. Seldom have joy and sorrow been so sharply intermingled; for while we truly rejoice with you in the fact of the deliverance of our dear Pastor in the first resurrection, and in the further evidence of the end being near, we as truly and sincerely share with you the natural sorrow so keenly felt in this trying hour. Language cannot express the love of our hearts for our dear brother.

Yet, dear brethren, in humble and loving submission we say, "Thy will be done"; and as we stand beside that open grave, let us resolve that, come what will, we, too, will be found ready and willing at all times to lay down our lives as meekly and as unselfishly as did he in defense of the cause we all love so well. We assure you of our continued support and coöperation in the spreading of the glad tidings, and may we also hear the loving Father's "Well Done."

NIAGARA FALLS, ONT., ECCLESIA.

HEARTY DESIRE TO CONTINUE SUPPORT

DEAR BRETHREN:—

At a special meeting called for the purpose of taking action on the death of our dearly beloved Pastor, Charles Taze Russell, the following resolution was passed and unanimously adopted:

RESOLVED, That inasmuch as it has pleased our heavenly Father in his infinite wisdom to take from our midst "that servant," our dearly beloved Pastor and brother, we desire to convey to you, the dear ones of the Bethel Home and Brooklyn Tabernacle, a full assurance of our loyalty, our confidence, our love and our prayers, and a hearty desire to coöperate with you in the faithful continuance of the defense of the truth and of the harvest work so nobly and loyally carried forward by our dear Brother Russell.

ALBANY ECCLESIA.—N. Y.

FAITH HAS REASSERTED ITSELF

DEAR BRETHREN IN CHRIST:—

We were shocked and grieved to learn of our dear Pastor's death! For a time we were so shaken and unsettled that we did not know which way to turn, but that feeling has worn off, and faith has reasserted itself.

We rejoice that our Beloved Pastor has gained "the crown of life," and we would not wish to have him back to endure pain and weariness. We have faith that the Lord of the harvest, who raised him up to do such a wonderful work, is still able to carry forward that work, through other agencies, to its completion. We extend to you our love and sym-

pathy in this hour of trial, and assure you of our fervent prayers in your behalf—that the Lord's will be done and his name glorified, no matter what new conditions may arise.

We pledge you our hearty support in any way we can render it, and assure you that it is our aim to follow you, as you follow Christ.

We pray that no divisions may arise to distress and separate the Lord's flock, but that we may all be drawn into a more complete oneness in him. Above all, we pray that the Lord's spirit may rest richly upon those who shall in any measure take the place of our dear Pastor.

Your brethren, by grace Divine,

SPARTANBURG CLASS.—S. C.

RENEWED DETERMINATION TO HOLD FAST

DEAR BETHEL FAMILY:—

We desire to convey to you all an expression of our love and sympathy, as was expressed unanimously by us in the following resolution:

"That we convey to the Bethel Family and those so closely associated in the Society's work, our sincere sympathy and Christian love, assuring you of our renewed determination to hold fast the profession of our faith to the end, and to be loyal to the truth, the brethren and the Society, esteeming it, as the Lord's servant, in carrying on the work so nobly and faithfully conducted by our dear Brother Russell; and that with our heavenly Father's help and guidance, we will remain loyal to the memory of him who laid down his life on behalf of the brethren and in the Lord's service.

Yours in the best of bonds,

WILMINGTON ECCLESIA.—Del.

WHAT MORE CAN HE SAY?

DEAR BRETHREN:—

We decided unanimously to continue our relationship as in the past with the WATCH TOWER BIBLE AND TRACT SOCIETY. By the Lord's grace we will coöperate with you to the best of our ability until we shall have finished our course, when by the power of our God through our Lord and Savior, we shall enter beyond the veil, where our labors shall cease.

We extend our heartfelt sympathy in this hour of special trial which is upon you. As the dear brethren carried the silent form of our Beloved Pastor past us at the Carnegie Hall (Allegheny), yesterday, he seemed to say to us in hushed silence, "What more can I say than to you I have said?"

We pray the Lord's continued guidance over you as you endeavor to finish the work. We ask an interest in your prayers.

ECCLESIA AT SHARON.—Pa.

DEAR BRETHREN:—

The death of our dear Pastor, Charles T. Russell, created in us a state of gloom and sorrow that will long linger with us.

We are unable to express our sorrow and the loss we feel in the death of our dear Brother Russell.

We thank the Lord for this servant and for the message of truth he has brought to us; and further do we thank him that we were in that condition of heart and mind to receive that message.

Dear brethren, we desire to extend our sympathies to all who are engaged at the Brooklyn Tabernacle, and to express our appreciation of your resolution to continue in the service of the glad tidings of the kingdom. We assure you of our coöperation. We will therefore continue to look to the Lord, to cast our cares upon him and to pray for you, as we have for our beloved Pastor.

WILKESBARRE ECCLESIA.—Pa.

RE V. D. M. QUESTIONS

DEAR BRETHREN IN THE LORD:—

We are sorry that no one here could attend, in person, the funeral of our dear Pastor, but we assure you, all of us were with you in spirit, and remembered you continually at the throne of heavenly grace.

We are indeed glad to know that our dear Pastor had so arranged the affairs of the W. T. B. & T. Society that in the event of his death, the work would be carried on without interruption.

Our hearts indeed go out to each and every one of you, and we can assure you that we will coöperate with you in the future as we have in the past. We shall also continue to remember you in our prayers daily. We pray that you will also continue to remember us daily in your prayers. We also hope we may be served from time to time by the dear pilgrim brethren, and that we may continue to share in the harvest work under your direction.

Last Wednesday evening the class by unanimous vote decided that in the future all elders and deacons should answer the V. D. M. Questions, and their answers should be passed upon by the Committee appointed by Brother Russell.

The elders here have been slow in sending their answers to these questions, not because of not being in harmony with them, but because some have not had the time; others not have the questions, and others were timid about ask for them, until the class expressed their wish in the mat All expect to have their answers mailed to you within next two weeks.

HOUSTON CHURCH.—Te

FINGER-BOARD AT THE CROSS-ROADS

BELOVED BETHEL FAMILY:—

At our prayer meeting last evening, with crushed he and tear-dimmed eyes, all gave expression as to the esteem and loving appreciation for the many instructive helpful truths enjoyed through our beloved Pastor, now tered into his reward. He has stood as a finger-board at cross-roads of confusion, pointing us the true way as for many years endured the chilling blasts of persecu from a cold, unthinking clergy and their following. Th God for his ministrations of love and for the privilege being associated with him!

To the dear Bethel family, so closely associated with our dear brother in the forefront of the battle, we send love, and assure you that we will always remember you the throne of heavenly grace.

LONACONING ECCLESIA.—M

NEED TO WEEP FOR OURSELVES

DEAR BRETHREN IN THE ANOINTED:—

Though your loss and ours as well is very painful, how we can rejoice to know our dearly beloved Pastor, "servant," has finished his course in joy and has heard "Well done." A new man has been born in Zion, and highest himself has established him. "It is the Lord; let do what seemeth good." Questioning not the wisdom, love and the power of him with whom we have to do, need not weep for the departed but for ourselves. How and loving our heavenly Father has been to him, by permit him to pass beyond the veil ere this dark night grows da ere the fiery furnace has been heated with seven-fold h How thankful we feel! Praise his holy name! How greater will be the need "for the tie that binds"!

THE PRINCE RUPERT CHURCH.—B. C., Ca

THANKFUL FOR PRIVILEGE OF CO-OPERATING

DEAR BRETHREN IN CHRIST:—

The Associated Bible Students here desire to express Christian love and sympathy, especially to the dear B Family, in this dark hour of bereavement.

Beloved brethren, we will, indeed, "continue to look t Lord, and be of good courage!" We are most thankfu the great privilege of coöperating with you as in the and assure you of our prayers, and also of our resolutio continue in the service of the glad tidings of the kingdo the Lord's grace, even unto death."

We are so thankful our dear Pastor so arranged the a of the WATCH TOWER BIBLE AND TRACT SOCIETY, and we full confidence that the Lord will continue to direct the ha work till it shall be fully completed. Oh, what an examp have in our dear Pastor to lay down our lives "in the of the Lord"!

MCLENNAN CHURCH.—C

WHOSE FACE WE SOON SHALL SEE

BRETHREN THROUGHOUT THE WORLD:—

We express our thankfulness to God for the gift o help and fellowship of our beloved brother, Charles Taze sell. We thank our Father for the blessed example o Christian fellowship manifested in the wise and fa steward now passed beyond the veil into the eternal bl ness of the heavenly courts. We thank God for the lov true brother in Christ, for the spiritual and materia rendered without thought of self, for the wonderful pri of being enlightened to know the riches of the inher in Christ, to appreciate the hope of the high calling, t a heart knowledge of the love of Christ in its lengths, bre heights and depths. We sorrow as over the passing best earthly friend and benefactor, but we rejoice wi unspeakable as we celebrate in our hearts the first he birthday of our beloved Pastor Russell. And now to G the glory, the honor and the praise for all that he wrought in us all through this much beloved one whos we all hope soon to see, shining in the light of immor In Jesus' name, Amen.

SCRANTON ECCLESIA.—

PRAYERS FOR THE WORK UNTIL THE END

DEARLY BELOVED BRETHREN:—

We wish to express to you in this dark hour of b ment our sincere, heartfelt sympathy, and to assure yo we are praying for you and will continue until the end.

We are very grateful for all the assistance given ask the Lord's richest blessings ever to be upon you. W gladly stand by you; and if there be anything we can any way, we will thank God for the privilege of servin

We are still firm in the faith, and our eyes wait upon the rd our God.—Psalm 123:1, 2.

"Blest be the tie that binds our hearts in Christian Love."

sh on, dear brethren; fight the good fight of faith, and let nothing come between us, no matter how severe, that will even scratch the link that binds us together!

LEXINGTON ECCLESIA.—Ky.

OL. XXXVII BROOKLYN, N. Y., DECEMBER 15, 1916 No. 24

1915—ANNUAL REPORT—1916

[*Together with a Resume of the work of the various Branches of the service of the Society.*]

We feel sure that the dear friends everywhere are eagerly aiting the Report for 1916. Our fiscal year ends October st. It may appear to some quite significant that it was this very date that Brother Russell passed away, thus sing his earthly ministry with the end of the Society's siness year. What more appropriate time could there be r us to turn aside for a little season and survey the field!

In the heat and excitement of battle one cannot take much ne to look about or to inquire what others may be doing or o may possibly be falling. Each soldier is on the alert to rry out the commands given by the great Captain of our lvation; but the Lord loves all the true soldiers, and occa-nally calls them aside for a little breathing spell and freshment, thus preparing them for the next and more gorous campaign. The Lord's people will greatly rejoice er the progress made during the year—Nov. 1, 1915, to v. 1, 1916.

Our covenant with the Lord calls for a walk by faith. e are therefore not to expect to see the full results of our bors while on this side the veil, but our Lord is so loving d considerate that he frequently draws the curtain aside a tle, that we may have a glimpse of the results following me of our labors of love. How such views rejoice our arts!

The year 1916 has been a very eventful one in many ways. e need not mention here those events particularly connected th the falling of the "kingdoms of this world." They are itten by the world's historians. Our interests are centered the establishment of "the kingdom of God," for which the urch has so long been praying. At the beginning of the ar we were in a more or less expectant attitude, not know-g what new experiences the Lord might have in store. We ere certain that he would supply us with the waters of truth d lead us to certain victories, if we but followed closely. here was much polishing and buckling on of the Armor of d, and preparing for whatever might be ahead. No one ought of faltering—the prize appeared brighter, and the al nearer. Those inclined to criticize us had prophesied at, as 1914 had passed, and as their interpretation of our derstanding of the Scriptures had failed to come to pass, e work would soon come to naught. How little do they alize the power of the spirit of God in the hearts of the nsecrated! And how far short of the reality is their owledge of our glorious hopes and prospects! Considering e conditions—the comparatively small army of thoroughly nsecrated and the great tension under which the whole rld is straining—the results seem but little short of mirac-ous. But very few have become discouraged or have turned to their former pursuits.

THE COLPORTEUR WORK

Every well-equipped army is composed of several branches. he main branch is always the Infantry. It is the heavy ghting body, and the main reliance of every commander. So e might think of the colporteurs. They are the soldiers who the hard fighting at the front. Though each year since ar conditions prevail notices a change in the numbers, yet ese noble soldiers of the cross "close up ranks" and move steadily and unfalteringly. We doubt not that the Lord ill greatly reward this noble band. They have stormed any a redoubt of the enemy, and have been mighty in the rd's hand to the pulling down of strongholds of evil and ejudice and planting the good seed of the kingdom.

Owing to the fact that financial conditions were greatly rained in many localities, and that labor difficulties and cal disturbances existed in others, the number of those who ere able to devote most of their time to the work has been nsiderably less than in 1915. However, those who have mained have done better work on the average. For 1915, e average sale per colporteur was a trifle over 406 STUDIES d 23 SCENARIOS. For 1916, the average sale per colporteur as a little over 430 STUDIES, and 166 SCENARIOS. An erage of 372 colporteurs were in the field for the year.

The general advance in prices on all commodities hit this anch of the work very hard in some respects. During a mber of months we were greatly hindered by not being able to secure sufficient cloth STUDIES to fill the colporteurs' orders. Then the De Luxe SCENARIOS ran short, and also the supply of Karatol volumes. The printers were unable to obtain delivery of the materials necessary to their manufacture. The paper shortage has greatly hindered the printers. Many of the colporteurs made a specialty of the SCENARIO in territory which had already been canvassed a number of times for the STUDIES.

Total output of STUDIES for year	265,495
Total output of SCENARIOS	70,000
Total output of Booklets	110,000
Total	$445,495

Moreover, these faithful workers were careful to encourage the reading of the STUDIES, where they found them already in the homes. A number were thus awakened to the import of present conditions, and some to active co-operation. Who can say what the yield may be when the Master of the harvest shall show forth all the increase? May the Lord richly bless the dear colporteurs!

THE PILGRIM SERVICE

We might liken the pilgrim force in some respects to the Cavalry division of the army. It is much smaller than the colporteur list, and covers more territory, and the force must be moved more quickly. Its work for the past year compares very favorably with any other year of the entire harvest campaign. Note the following figures:

Numbers of Pilgrims	69
Miles traveled	552,498
Towns visited	6,575
Public meetings held	1,507
Semi-public meetings held	3,124
Parlor meetings held	9,221
Total attendance	809,393

FREE LITERATURE

We might term this the Grenadier Department of the army. It seeks out the hiding places of the enemy, and endeavors to leave little "bombs" in every available place. The output for 1916 has not quite equaled that of 1915. We cautioned the friends to be much more careful that each "bomb" be properly placed, so that no waste be made. The amount of free literature thus distributed is almost beyond our comprehension. The total output for the year was 22,158,000 BIBLE STUDENTS MONTHLIES. To print these took over 598,000 pounds of paper, or 16 carloads. Who can estimate the number of strongholds of error which these "bombs" may have overthrown? But that is only an incidental feature of the work. The principal thing was the reflex action upon our own hearts. How we have rejoiced as we sought to carry the message of good tidings to others and to free them from the shackles of error, even as we ourselves have been freed!

The friends will be glad to know that we have some very excellent volunteer matter for 1917, prepared by Brother Russell. On page 396 of this WATCH TOWER will be found an item especially upon this subject. We desire to make a word of explanation here: It is not so much a question of how many shots are fired as of how many are hits. Note the cost of this year's output in the financial report. The paper for next year will cost us more than twice as much as formerly. In other words, we were fortunately able to purchase paper last year at 3¾c per pound. Next year it will cost us over 8c. This means that a dollar will not go so far now as fifty cents have gone heretofore. Therefore, it behooves us to be very careful to make every shot count and not to waste any. Better fire only five shots and make three hits than to fire twenty shots for the same number of hits. Noise or number does not count. The shots only are effective. Therefore judge cautiously as to your needs, and be sure to use all that you order. We shall be pleased to have your orders as quickly as possible. The matter will be ready Jan. 1. "The World on Fire" is the leading article.

THE NEWSPAPER WORK

This had become greatly curtailed, owing to our droping from the list many papers of small circulation, and fur-

ther, to our policy of retrenchment necessitated by conditions produced by the war. Now that Brother Russell has passed beyond, the sermon feature will be discontinued entirely. The blessing of the Lord has rested upon this work far beyond our highest expectations. We remember when we thought if we could secure fifty newspapers to publish the sermons it would be a wonderful witness. About twenty years ago Brother Russell saw the great advantage of reaching the people by means of the public press. At that time the large sum of nearly half a million dollars seemed within his reach. He planned to use this for having the truth spread broadcast through the magazines. Just as he expected to receive the money, the death of one man blocked the way. It was a great disappointment for a while, but he knew that the Lord was still at the head of the harvest work. Later, with an astonishingly small sum, the Lord opened another way, and at one time about 2,000 papers were publishing the sermons simultaneously and altogether over 4,000 papers published weekly reports. We asked for showers, and the Lord gave us rainfalls almost amounting to floods. What an evidence of his might and power to open doors whenever it may please him and best serve his cause!

Now that part of the work is past. Has he anything else to take its place? We think so. We believe that even a greater work is just at our doors, and that it will prove to be a richer blessing to the church itself. The way is opening for thousands to enter into the work "while it is yet day," and they are hastening before the "night cometh when no man can work." The colporteur work, the pilgrim work, the volunteer work, the PHOTO-DRAMA, and the "lightnings" of the Lord now observed on every hand have prepared the soil of the hearts of men. Each loyal soldier not already enlisted in some branch will be asking for the privilege to be a participant in the great battle of victory for the overthrow of Babylon. Already Babylon is gathering her hosts. We can hear the rumbling of the companies and the divisions as they are being assembled; and we think that it will not be long before she will have her army in full battle array. Hence we, like David of old, wish to have our slings loaded with pebbles from the brook of truth and to hurl them while Babylon is preparing for the battle. Let each remember that before one can enlist under the lead of our glorious and victorious Captain, it is well to take the oath of full allegiance to him—to make a whole-hearted consecration and take up the cross and follow him, else we cannot expect to share the glories of the kingdom, soon to be established. We refer to

THE PASTORAL WORK

This seems to us to be another great forward movement against the embattlements of the adversary. The campaign is opening up so rapidly that it is difficult to keep up with the rush. We can almost hear the noise of the gathering of the companies all over the country. Letters are pouring in from all sides asking for information, and many are already in the thick of the battle. We have been hindered by not being able to secure the needed "ammunition" to equip all the companies. The "munition factories"—our printers—have been greatly delayed in filling our orders; but we have promise now of speedy delivery, and soon we hope to see the battle being waged along the entire front.

We wish we could tell you many of the interesting and encouraging incidents taking place in this service. We give one: In one of the larger cities the sisters had loaned a book to a gentleman. He read it, became very much interested, and said that he would be glad to pay for as many books as the class could loan. When informed that they could use 700, he promptly gave his check for the needed amount. A letter now going out to the pastoral workers gives other interesting and helpful information to these dear colaborers.

THE DRAMA

The PHOTO-DRAMA *and the* EUREKA DRAMA are still a valuable means of reaching many. The country districts are glad to have the opportunity of seeing the beautiful slide-pictures, even though they may not see the "movies." As a result we are receiving many inquiries from rural districts, which show a considerable interest. We are able to furnish the PHOTO-DRAMA to classes in the following foreign languages: Armenian, Dano-Norwegian, French, German, Greek, Italian, Spanish, Polish and Swedish.

There are twenty-one DRAMAS in active service, exhibiting mostly on Sundays; very few working during the week. These twenty-one are being operated mostly by the classes of the larger cities, even where the DRAMA has been previously exhibited with success. We are receiving some glowing reports. One of these, from Toronto, Canada, informs us that in a hall seating 1,000, frequently hundreds are turned away at a single exhibition. Those attending are showing marked interest and are leaving many cards of inquiry. The PHOTO-DRAMA has also been shown upon several of the large American battleships, and many have manifested marked interest. It was also shown to the soldiers down upon the Mexican border, and good reports are coming from there. We have two more DRAMAS ready for use. If any of the large classes are so situated that they could handle the PHOTO-DRAMA for the season, the Society will be pleased to hear from them; and if they do not have local operators arrangements could probably be made to supply them on short notice. Our latest information is that the DRAMA has witnessed to about twelve million. Many classes have in this way been doubled, and prejudice against the truth has been dispelled as perhaps could not otherwise have been accomplished.

THE WATCH TOWER

We are not printing so many extra copies for samples and for supplying back numbers as formerly, but we are printing about 47,000 each issue, except in the case of the Memorial Number, for which we are expecting a wide circulation. Orders for large numbers of these continue to come from classes and friends. We do not know of a better issue to allay prejudice against the present truth. It is very cheap at 5 for 32 pages. THE WATCH TOWER is also published in the German, Polish, Swedish, Dano-Norwegian and French languages, but the Memorial Number in only English, German and Polish.

We have long considered THE WATCH TOWER list the best criterion in regard to the general interests of the harvest work, but there is still good reason to believe that the list does not include more than half the names it should. We are dependent upon the brethren to make known to others the merits of this publication and to urge all to send in their subscriptions. We remind them again of our willingness to cancel the debt of any receiving THE WATCH TOWER on credit who will advise us of their inability to pay.

It must be gratifying to all to observe in THE WATCH TOWER columns the letters of sympathy and expressions of continued loyalty to the Society and to the harvest work. These letters cover every section of the country, and incoming mails from foreign lands show the same spirit of sympathy and confidence—that he who began the good work is both able and willing to complete it.

SUMMARY OF THE WORK

The foreign branch of the service has been to some extent hindered, especially in Germany and France. The work in England has gone on without much change, and we have good reports from the dear brethren there. We hope to publish some very interesting letters soon.

As this is the report for the last year our dear Brother Russell was connected with the work, we feel sure that it will have an added interest in it.

Our mail for the past year has been very encouraging:

Letters received	134,849
Letters and cards sent out	152,944

You will observe that last year's report closed with a loan to balance the account. Therefore the report for the year just closed commenced with no balance on hand:

RECEIPTS.

Good Hopes and Tract Fund donations		$149,726.21

EXPENDITURES.

Pilgrim service	$30,967.71	
Free literature, Lecture Bureau, etc.	60,596.74	
For the Blind	845.00	
For the various Conventions	1,985.36	
Pastoral work	269.60	
For the Foreign Fields	32,850.23	
Paid on loan	20,000.00	
Leaving a balance on hand to commence the year	2,211.57	
		$149,726.21

As we see the vast possibilities opening up before us in the incoming year, we trust that each will carefully consider what share he or she may have in the work. As has been customary for a number of years, in order that the Society might outline its work with as much definiteness as possible—lay plans and make contracts—we give the friends opportunity of advising us as soon as possible how much they estimate they will be able to give to the work for the coming year. Please remember that this is in no sense a solicitation. We know that all are glad to give to the best of their ability, that many have local expenses for class and other needs; and yet that all desire to assist the general work as much as possible—as the Lord hath prospered them.

We are glad to show a safe balance on hand and to report that the receipts during the past month are encouraging

are governing ourselves accordingly—making preparations the wisest and most judicious use of our stewardship. doubt not the Lord's continued interest in the cause h we all love so much, and his intention to carry to pletion that which we believe he began. Continue to for us, as we always do for you.

Finally, as expressed in the motto text of Brother Rus- selection for 1917: "The Lord bless thee, and keep ; the Lord make his face shine upon thee, and be gracious thee; the Lord lift up his countenance upon thee, and thee peace."—Numbers 6:24-26.

REPORT FROM 1886-1891

We feel sure that all will be greatly interested in a quo- on from the first published report—extending from 1886 to —published in THE WATCH TOWER in the latter year. append the part as follows:

"PREACHING THE GOSPEL OF THE KINGDOM"

The handful of harvest laborers and the money at our osal seem insignificant in contrast with the hundreds of ionaries and the millions of dollars spent by Catholic Protestant societies in their support and in publishing ad the doctrinal errors handed down from the dark ages, h tend to pervert and subvert the teachings of the Scrip- s. But such is the zeal which the 'present truth' in- es, that 'a little one is able to chase a thousand, and to put ten thousand to flight.' (Deut. 32:30.) Although and untitled, and generally without great worldly learn- —in these respects resembling those sent out by our Lord the kingdom message at the first advent—the faithful of harvest workers is busily engaged (some giving all r time and others able to give only a portion of it) in ing out the 'wheat' class—the sickle of truth which they separating 'the wheat' from the 'tares.'

Few know these colporteurs as the Lord's real repre- atives, or recognize that dignity which the Lord sees in humility and self-sacrifice. Missionaries? No, say the d and the nominal church, ours are the missionaries, go to foreign lands. Yes, says the Lord, these are my ionaries, charged with a grand mission—to 'gather my ts together unto me; those that have made a covenant me by sacrifice.' They shall be mine, saith the Lord, in day when I come to make up my jewels.'

Ministers? No, say the world and the nominal church, only ours who wear clerical garments and preach from our pulpits are God's ministers. Yes, says the Lord, my servants (ministers) they are because they serve me, dispensing present truth to my household. I have sent forth the message which they bear. He that despiseth them despiseth me, and he that receiveth the sealing in the forehead which I send by them will know the doctrine, that it is of me. 'My sheep know my voice.'

"During the past six years, annual reports of the work have not been made, for the reason that the reports would not have shown so well as we would have liked, and might have been discouraging rather than encouraging, some years. But the past year has been so favorable, and the responses already received to the suggestion in a recent TOWER have been so encouraging, that we have concluded to report each year hereafter, good or bad. We accordingly report now the TOWER MISSIONARY WORK in spreading the Gospel of the kingdom for the six years past:

"WATCH TOWER TRACT SOCIETY
"SECRETARY'S REPORT
"FROM JANUARY 1, 1886, TO DECEMBER 1, 1891
"EXPENDITURES:

"Paid balance, debt, owing January 1, 1886	$516.17	
"Expended in publishing and circulating Tracts and sample copies of WATCH TOWER and in sending TOWER to the Lord's poor	8,625.03	
		$9,141.20
"From *Old Theology Tract* subscriptions	$1,113.63	
"From Tract Fund Donations	8,027.57	
		$9,141.20

"It will thus be seen that we started Dec. 1st, 1891, with an evenly balanced ledger. But since figures are not apt to come out so exactly, it may be proper to remark that we had expended considerably more than our receipts, which would have shown a debt owing; but five friends of the cause subscribed the balance so as to permit us to start the new fiscal year, beginning Dec. 1st, free from debt.

"Tracts published and distributed..... 841,095"

HARVEST WORK CONTINUES

"Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Psalm 50:5.

t was the Lord who said that the gathering-time would be he end of the age; that he would then be present as ter of the harvest; that his colaborers in the harvest field ld be his truly consecrated followers, acting as his mes- ers. He furthermore stated that during the harvest time vould make one "faithful and wise servant . . . . ruler his household to give them meat in due season."—Mat- 24:45.

Since "that Servant" has been gathered into the Garner of Lord, should we expect the work of the harvest to cease ediately? Surely not! We should expect it to continue every member of the kingdom class is fully gathered the Lord! The Harvest work consists of two distinct s: (1) The promulgation of the kingdom message, which es as a trumpet to call the people of God out from Baby- and to draw them closer to the Lord; and (2) the ripen- and perfecting of the saints in character-likeness to the er, and their entrance finally into the heavenly home.

That Servant" means a special messenger to the church his time. "Meat in due season" means the message of the dom to the church, given at the time the Lord intended ould be given. The fact that the messenger has been ered into the kingdom should in no wise affect the mes- which remains with the church as food and to be ed out to other hungry ones, until every one of the 's little ones has been gathered into the kingdom.

Who, then, will proclaim the message? We answer, Every consecrated child of God who appreciates his or her lege. All who are begotten and anointed of the holy it are commissioned to do this work. (Isaiah 61:1-3) message of the kingdom has been put in such form that yone who possesses the Master's spirit may use it for his blessing and for the blessing of others. Our full conse- on to the Lord means that all of our money, our time, gth, influence, everything, is devoted to his cause. What- natural qualifications we thus have for serving the Lord ide an opportunity for us to serve in whatever place we best situated for service.

he volunteers will continue to hand out the precious "meat in due season" which the Lord has furnished through his chosen Servant, that thereby some of his people yet in Babylon may be awakened.

The colporteurs will continue to bear to the hungering ones the precious Food contained in the Six Volumes of SCRIPTURE STUDIES. Evidently such food is all-sufficient for anyone to make his calling and election sure.

The pilgrim brethren will continue to make their usual visits to the classes to aid, to teach and comfort them, and to serve the public as opportunity affords.

Pastoral workers will find much to do in searching out those who have heard the truth at some public meeting and who may be needing further assistance in the way of getting out of Babylon before her downfall.

The elders of the various classes who have the spirit of the Lord will earnestly co-operate with the members of their respective classes and in helping them to better understand the Berean lessons. Serving in humility and love and walking circumspectly, they will contribute much to the development in others of the character-likeness of the Master.

The PHOTO-DRAMA OF CREATION will continue to perform the portion of the work the Lord intends it to do.

Every truly consecrated child of God will, by his or her ability and opportunity, daily preach the message. The world cannot intelligently read and understand the Bible, but can read and understand the daily life of Christians with whom they come in contact. "Actions speak louder than words." As the Lord continues to provide the money, so shall the Society continue to use it for the promulgation of the Gospel, looking for and expecting divine wisdom and guidance in the proper use of it.

ORGANIZATION OF THE WORK

It is recognized that everything must be done decently and in order; that there must be a regular organization to properly carry on any work. How, then, may the harvest work be thus conducted since Brother Russell is no longer in our midst? Many of the friends throughout the country are asking this and other questions, and we take pleasure in answering:

THE WATCH TOWER BIBLE AND TRACT SOCIETY was organized in the year 1884 as a means of putting forth the message of the kingdom in an orderly and sytematic manner. The Corporation is controlled and managed by its Board of Directors and officers. The Board of Directors is composed of seven members. The Charter of the Corporation provides that the Board of Directors shall be self-perpetuating; that is to say, when a vacancy occurs by death or resignation the surviving members are empowered to fill such vacancy. Brother Russell was a member of the Board of Directors. Two days after his death the Board met and elected Brother A. N. Pierson as a member of the Board to fill the vacancy caused by Brother Russell's change. The seven members of the Board as now constituted are A. I. Ritchie, W. E. Van Amburgh, H. C. Rockwell, J. D. Wright, I. F. Hoskins, A. N. Pierson and J. F. Rutherford.

The Board of Directors thereupon provided for an Executive Committee of three, and elected as that Committee Brothers A. I. Ritchie, W. E. Van Amburgh and J. F. Rutherford. This Executive Committee has general supervision of all the work of the Society, both in America and abroad, subject to the control of the Board of Directors of the Society.

The Charter of THE WATCH TOWER BIBLE AND TRACT SOCIETY provides that the officers shall be elected annually by those who have contributed to the funds of the Society, and that those officers must be elected from among the Board of Directors. Brother Russell was the President of THE WATCH TOWER BIBLE AND TRACT SOCIETY from its organization until his death. The next annual election, as provided by the Charter, will be held Saturday, January 6th, 1917, at Pittsburgh, at which time officers will be elected; viz., a President, Vice President, and Secretary and Treasurer.

THE WATCH TOWER BIBLE AND TRACT SOCIETY is the most wonderful and unusual Corporation on earth. It is the strongest corporation, not financially, but strong because it has been, and still is, used of the Lord for the carrying on of his work. It is unusual in this: that all who are in any wise connected with it gladly render their services without salary: those giving all of their time taking only the bare necessities of life. It will continue in the same manner as in the past to spread the Gospel, so long as the Lord indicates this as his will.

THE WATCH TOWER

This publication is the medium through which the kingdom message is brought regularly to the members of the "household." "That Servant" used this medium to give out the "meat in due season." By his last Will and Testament he provided for the continuance of THE WATCH TOWER by a duly constituted Editorial Committee. The names of the members of this Editorial Committee appear upon the title page of each issue of THE WATCH TOWER. It is the province of this Committee to put in proper form and publish, twice month, that which goes to the church. THE WATCH TOW not the organ of the Editorial Committee. It is the o organ of the church. It is the only publication in the declaring the presence of the King and announcing the ness of his kingdom. Therefore, dear brethren, THE W TOWER is your journal. It is the journal of every one in mony with the present truth, and its publication is fo benefit of all such. It will continue to publish only which is in harmony with what "that Servant" has heret given to the "household of faith."

Shall we, then, continue to recognize in our class-st the Berean Bible lessons prepared by Brother Russell? we continue to speak in our class-studies of Brother R as the Lord's Servant who brought "meat in due season t household of faith." Yes, indeed! Why not? If the was pleased to use him for many years to give the "me due season," and the church, then it is still "mea due Season," and the Berean lessons are essential for development of those who shall be made partakers of kingdom. Should we now disregard the food contained i STUDIES IN THE SCRIPTURES and other publications of WATCH TOWER BIBLE AND TRACT SOCIETY, it would mean we were repudiating or disregarding that which the Lord graciously provided for our benefit. We must make the tinction between Brother Russell as a *creature* and his o capacity as "that servant" of the Master to give out "meat in due season." To disregard the message would to disregard the Lord.

Let us be courageous and faithful, dear brethren. L remember that in unity there is strength. The Lord will tinue his work until it is finished. He will gather all o true children into the Garner in due time. Shall we those thus gathered? That will depend upon whether o we hold fast to that which we have; whether or no remain loyal to the Lord and to his message of the king

The Lord's "faithful and wise servant" finished his and left with us his message. His last words to the ch as set forth in his Will and Testament, show how essenti is for every one who would enter the kingdom to con loyal, and faithfully develop the fruits and graces of spirit. He said, "I entreat you all that you continu progress and to grow in grace, in knowledge, and above a love, the great fruit of the spirit, in its various diver forms. I exhort to meekness, not only with the world with one another; to patience with one another and wit men, to gentleness with all, to brotherly-kindness, to godli to purity. I remind you that all these things are nece for us—necessary that we may attain the promised king and that the Apostle has assured us that if we do things we shall never fail, but that 'so an entrance sha ministered unto us abundantly into the everlasting kin of our Lord and Savior Jesus Christ.'"

THE HOLY CITY

[Paragraph 10 of this article was a reprint of article entitled "The Heavenly Jerusalem" published in issue of June 1, The remainder was a reprint of article entitled "In the Paradise of God" published in issue of June 15, 1901. Please see the articles named.]

"UNTO US A SON IS GIVEN"

[This article was a reprint of that entitled "Immanuel and his Dominion" published in issue of December 15, 1905, please see.]

CONVENTION AT PITTSBURGH

THE WATCH TOWER BIBLE AND TRACT SOCIETY is arranging for a convention at Pittsburgh, Pa., to be held Saturday and Sunday, January 6th and 7th, 1917. Several of the brethren from the Brooklyn Tabernacle will be present and address the convention. The Saturday sessions will be held in CARNEGIE HALL in Allegheny, and those on Sunday at the Ly Theatre, in Pittsburgh.

Any one desiring to make reservations for accommod will please address Dr. W. E. Spill, 2509 Perrysville N. S., Pittsburgh, Pa.

EXAMINATION OF ANSWERS TO V. D. M. QUESTIONS

The Examining Board expects to complete its work before the end of the present month; but if for any reason its work should be delayed a little, we would advise that the election of any to represent your class as either elders or deacons could be done on the same condition as that of the New York gregation—subject to a successful examination of the an to the questions.

MEMOIRS OF PASTOR RUSSELL

The Society is contemplating the publication, in book form, of Memoirs of Brother Russell, together with a number of his sermons. Further announcement will be made i time.